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INDIA MISSIONS—AFTER SIXTY YEARS.

A FOREWORD.

By Mrs. E. F. Stewart, Editor, Sialkot, India.

"And there remaineth yet very much land to be possessed." Josh. 13:1.

WE ARE looking backward over our mission field in the Punjab, considering not only the work accomplished but the workers themselves.

As one of the writers of these articles has said, "In secular history and biography we frequently meet with the phrase 'Builders of Empire.' This phrase may also be aptly applied to those who have labored and are laboring in the building up of that empire 'which hath no end at all,' and whose sway is 'from the river to the ends of the earth.'"

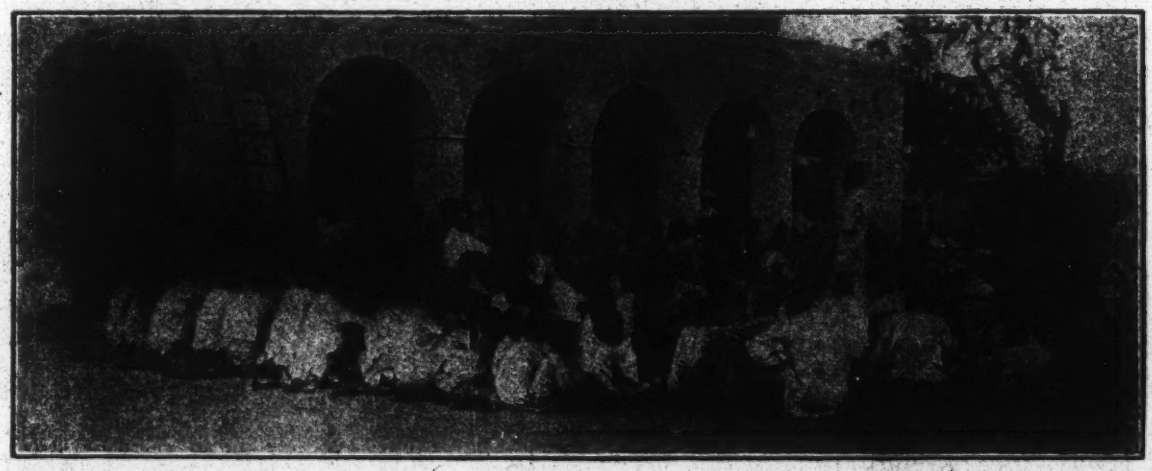
When we look at the beginnings, at the hardships and discouragements of those early days, and then at what has really been accomplished during these past sixty-two years, we may well thank God and take courage. The first fruits were small, but the ones and twos of those early years have grown to many thousands. Upon multitudes of those who sat in darkness has shined the light of the gospel of the glory of Christ, and those in the bondage of sin the truth has made free indeed. The lives of many of these are a continual praise to the glory of His grace Who has bought them with His own precious blood.

Many of those whom you sent to this land have finished the work given them to do, and, with many whom they pointed to the Lamb of God, are rejoicing before the Great White Throne, while their bodies rest in India's soil until the morning of the resurrection. One of these crowned ones once said, "God must love India since so much precious dust has been laid away here." Others have finished their course in the home-land, and together with those who on this side the seas have been called to the Better Country, are continuing there the blessed fellowship vouchsafed only to those who, strangers far from home, have together worked and prayed for lost souls, and have rejoiced over many "saved to serve." Now, "face to face" they are together enjoying sweet communion with Him Whom they loved and served here; and there, before the throne of God, they "serve Him day and night in His temple."

We do rejoice and are glad as we see God's Kingdom extending, the light spreading into the dark places, Christ glorified in many lives given to Him and His service, and we praise Him by Whose power, working with His ser-

vants, these things have been accomplished.

But let us remember that "there remaineth yet very much land to be possessed." Of the more than 5,000,000 people in the Punjab for whom we as a church are responsible, only about one-tenth have accepted Christianity. When and how are the nine-tenths to be reached? We admit that there are "mountains" of difficulties to be scaled, deserts of ignorance to be crossed, "lions in the way," "Anakim" to be overcome. But the "much land" before us *is "to be possessed"* for Him Who will overcome for us.



AFTER SIXTY YEARS WE SEE A CHRISTIAN AUDIENCE SINGING PSALMS IN THE PUNJABI.

What are some of these obstacles in the way? The following are a few of them:

1. *False religions.* (a). Hinduism, with its 33,000,000 gods, and its caste system, that colossal device of Satan which is said to have done and to be doing more to forge the chains that fetter progress in India than all other agencies in India together.

(b). Mohammedanism, with is fatalism and fanaticism, with no realization of God's love, denying Christ as Savior, and trusting to Mohammed as the "Sent of God."

(c). Sikhism, which, though claiming to reject idolatry, is virtually Hinduism and branches from each of these.

True, Christianity, with its education and progress, has influenced all these, all India, in fact, to some extent, but there is yet much of India unreached by such influence.

2. *Religionless education* as given in Government and other schools, which leads to agnosticism. Young India comes to see the fallacies of the old faiths, and, bewildered, rejects all beliefs. The British Government has been giving valuable secular education to the people for many years, but, tolerant towards all religions, allows no religion taught in its schools. Added to this evil is the spread of infidel literature.

3. *The inconsistent lives of many Christians.* Of some of these it is said, by non-Christians, (no more truly here than at home) that they "are no better than we are." It must be remembered that here, helps to Christian living are comparatively few. Old beliefs, old customs, old superstitions, old family ties, old surroundings—these all tend to draw weak disciples from right paths. Influences of generations of deceit, impurity, ignorance and superstition fight daily against the life in Christ.

4. *Fewness of laborers.* In addition to the 5,000,000 as yet unreached by the Gospel, there is a community of 60,000 Christians most of whom are illiterate and weak and needing constant care and instruction. This means that for every foreign missionary, whether on the field or at home on furlough, there are 50,000 heathen yet in darkness, with the addition of a community of 600 Christians to be taught and cared for. And these 600 Christians are perhaps no more saintly, and possibly no more helpful than the average 600 in favored Christian America.

2nd GENERATION OF MISSIONARIES. Left to right, sitting: Mary R. Martin, Rev. David R. Gordon, D. D., E. Josephine Martin. Standing: Jane E. Martin, Rev. Harris Stewart, Mrs. Violet Scott Ayers (Deceased.)

Is the task before you a difficult one? Are you dismayed at the prospect? Shall we give up the struggle? *By no means.* "With us is Jehovah our God to help us," nay, to do the work through His servants. He tells us, "It is not by might nor by power," but by His Spirit, that same Spirit, Who, working with His apostles, brought to Himself 3000 souls in one day. And He is "the same yesterday, today and forever." No, although we must wrestle with the powers of darkness, the wiles of the devil, we must continue the warfare, looking to Him Who will overcome for us and whose promise never fails. Let us pray for the courage and faith of that old warrior, Caleb the stalwart, the "Greatheart" of Israel, who plead with the timorous laggards, "Let us go up at once and possess it, for we are well able to overcome it," and later, "Now, therefore give me this mountain, whereof Jehovah spake in that day; for thou heardest in that day how the Anakim were there and that the cities were great and fortified; if so be the Lord will be with me then I shall be able to drive them out." "Behold Jehovah the God of thy fathers hath set the land before thee; go up, take possession, as Jehovah the God of thy fathers hath spoken unto thee; fear not neither be dismayed." "Be strong and of good courage; be not affrighted—for Jehovah thy God is with thee whithersoever thou goest."

And so, with these promises to encourage, and with unwavering faith in the outcome, may our church go forward in this work which was begun in prayer and self-consecration and self-denial, and which must be carried forward in the same spirit. And, not forgetting those who have gone before, may there still be many to follow where they have led the way, and may the hands of these be upheld by the constant and faithful intercession of those who have sent them to the "front." America in these terrible days is offering her blood and treasure in the cause of righteousness and freedom. Can our church do less in

this other battle between darkness and light, between the hosts of Satan and the hosts of the Most High "Whose right it is to reign?" As in the other warfare our people are asked to give life and treasure, money and munitions, so in this spiritual warfare are all these needed until Christ's banner shall wave in triumph over all the land of India—over all the world.

SIALKOT.

By Mrs. W. M. McKelvey.

TRULY SIALKOT has names—not "to conjure with," but better, names to praise God for! Tell the roll of our "mighty men of old," our pioneers and fathers in the work: Gordon, Barr, "Auntie Gordon," Martin, Scott, Stewart, Lytle, McKee, Miss McCahon—all these labored at one time or

HINDU TEMPLE, SIALKOT.

other in this oldest of stations. Still how many others of blessed memory: Misses Young, Corbett, Embleton, Minger, Spencer, served faithfully here in Sialkot, even as they now rejoice in His presence, having entered into the joy of their Lord. "Time would fail to tell" a tithe of what would be fitting of the lives and service of the sixty missionaries of our India Mission who have spent all, or part of their missionary career in this station.

Andrew Gordon, accompanied by his wife and sister, founded our mission at Sialkot in 1855. God raised up and empowered His servant for this great work. When one realizes that this man spent but nineteen years of his life in India, (of these but the first nine were spent in Sialkot), one wonders how he could accomplish so much—opening the field, building mission houses, preaching to the heathen, and shepherding the converts as they came (each individual a problem, as it were in support, training and care), opening district work, and faithfully touring in the unknown jungles of our mission field—far beyond the bounds of what is now Sialkot district!

As one turns the pages of his diary, inscribed in faded ink with the fine writing of an earlier day, and sees the record of this faithful, untiring, earnest service, the secret of his great accomplishing might be found in an entry dated just as the three were entering India, January 30, 1855:

"Spent the day in fasting and prayer, preparatory to engaging in the solemn act of covenanting as follows: Feeling sensible that of ourselves we can do nothing acceptable to God, but assured that His grace is sufficient, and His strength is perfect in our weakness, we do solemnly swear that we will be for God and not another—and in our labors as embassadors of Christ to the heathen, do solemnly promise to give ourselves to the work, remembering its importance—to be diligent and laborious

—giving ourselves much to prayer for the salvation of the heathen, watching every opportunity of winning disciples to Christ, teaching them to observe all things whatsoever He has commanded us—we shall endeavor to cultivate a spirit of devoted piety among ourselves, and of love to our Saviour and for those for whom He laid down His life, and of faith in God's promises of converting the heathen, and of zeal in every way, not counting our lives dear unto us—and to study carefully to avoid secular employments, books, cares, honors, luxuries, so far as they might hinder us for this great work.'' So set apart unto Him, God could use this man.

Rev. E. H. Stevenson and R. A. Hill followed Dr. Gordon a year later, but both returned to America within seven years. The chief work of the former lay in the boys' schools of Sialkot City, while Mr. and Mrs. Hill labored faithfully for the boys and girls orphaned in the famine of 1860.

REV. AND MRS. J. S. BARR WHEN THEY BEGAN MISSION LIFE IN INDIA.

Dr. and Mrs. Barr's first connection with Sialkot was in a similar capacity. In 1866, when, all his missionary associates having been sent on furlough, he, ''alone in our India Mission field, with few Christians, no money, and with very little experience,'' temporarily closed the Gujranwala work for lack of funds, and centered his activities on the older station, Sialkot. Here Mrs. Barr mothered the orphans, and both then and at several later dates, Dr. Barr acted as Senior professor in the Seminary. He also superintended the Christian Training Institute for a brief time in its early history.

''Auntie Gordon'' spent all but the last few of her forty-two years of service in connection with Sialkot. She, our pioneer lady missionary, came out at first as assistant to her brother, with no salary the first year, and only six dollars a month the second. For fifteen years she was the only unmarried lady in our mission, carrying on the Girls' Orphanage and school for years with almost no help, either Indian or foreign. She also opened the city girls' school, and zenana work in the girls' homes. In this latter service and also in winter itinerating in the district most of her mission life was spent. Gentle, quiet, earnest, humble, faithful, ''Auntie'' Gordon was beloved by missionaries and Indians alike, and her memory is precious.

Mr. and Mrs. J. W. Gordon were in Sialkot six years managing the Industrial School designed to shelter and support the infant Christian community. When the ''Compound'' method was discontinued, and the Christians sent forth to ''leaven the lump'' the Industrial School was closed, and the Gordons returned home.

One of the great names of Sialkot is that of Dr. Samuel Martin, whose long service of forty-three years was spent chiefly in this city and district, though he did much service elsewhere also.

There is scarcely a position in which a missionary may serve which was not at some time occupied by this active, energetic resourceful man. He camped all over Sialkot district both before and after it included Pasrur and Zarfarwal. He conducted the city High School for years, taught in the Theological Seminary summers, in the intervals of camping, and served as General Treasurer and Corresponding Secretary for over thirty years, until failing sight compelled retirement. But perhaps his unique work was done among the depressed classes, the Churas, who came to Christ by whole villages as a result of his evangel, presented especially to them, and that in an age when most missionaries were working among the higher castes only. A mass movement indeed! Demonstrating the potential value to the English Government of this despised people, after teaching and conversion, he was the means of procuring for them grants of land as colonists, on favorable terms, thus freeing them to some extent, from their pitiable serfdom, and making them in a measure, self-respecting and progressive. Our Christian village, Martinpur, is named for him, but his more enduring monument is in the hearts of a grateful people who love and revere his name. Truly God did a great work through His servant, Samuel Martin.

It is a stupendous thing to elevate a nation temporally and spiritually, to raise a race from the "things that are not" to take its place in the ranks of Christian civilization. No one but a missionary who has labored in the infinite depths of heathenism can even remotely conceive what the stress of that service must have been, especially when even fellow missionaries doubted its wisdom, and many openly scoffed. But today all missions attest its value by their adoption of that method of work. When, but a month before his death, the broken and aged missionary was being driven into Sialkot for medical help, he traversed for the last time the road over which he had so often camped, preaching the gospel, and, looking out over the villages they were passing, in so many of which he had baptized family after family with his own hand, he murmured to himself more than to his companion, "Yes, the work will stand, it will go on now." And it has stood, praise God!

Even in so condensed a mention one should not omit Mrs. Martin who laid down her life far out in the Sialkot jungles away back in 1886. During her twenty years of service she was untiring and faithful in all that her hand found to do. Mother of a large family, and herself worn by the hardships of those earlier years, beside all the home duties of a mother in a heathen land, far from schools and other helps, she freely gave her fine mental equipment for the Master, and performed all the duties of a Mem Sahiba far better than most of us are able to do. She was a rare missionary.

Misses Welsh and Calhoun came to "Auntie Gordon's" assistance in 1870. The former soon returned to America, and the latter worked for one year in the zenanas and schools in Sialkot before her transfer to Gujranwala.

During Dr. T. L. Scott's long life of service he has been at times identified with Sialkot; twice as instructor in the Theological Seminary, and again as Superintendent of the Boys' High School, and in charge of other city work.

Miss McCahon in 1879 took charge of the Girls' Orphanage in Sialkot, and gradually the school changed its character from an Orphans' Home to a

Girls' Boarding School. In this she labored very efficiently for nearly twenty years. She has also done more or less district work, but of late years her service has been in the many zenanas of the city where she is eagerly welcomed. One of her successors, Miss Mary Campbell, wrote of the girls of the Girls' Boarding School in her "Hundred Girls of India." In the first years of Miss Campbell's connection with the school it was placed under government inspection and raised to the Middle Standard. About this time, too, there was a revival in the school whose results were widespread in the spiritual history of our Indian Christians.

Since then, especially now that the work of the school requires two ladies a number of others have spent some time in this school, viz., Misses Corbett, Mary Lawrence, Embleton, Given, E. J. Martin, F. C. Martin, Young, J. L. White, R. B. Beatty, Laing, and in recent years those who have served here the longest are Miss F. J. Jameson, who gave one term of faithful, conscientious service, and Miss M. R. Martin who has labored here more than fourteen years, and through whom the Normal Department for training women teachers has been added to the school, which now numbers about two hundred. Most of the above mentioned have with their work in the G. B. S. superintended the city girls' school also.

Dr. Robert Stewart's connection with this mission dates from 1880 when, with Dr. W. W. Barr, he was commissioned by the General Assembly to visit our foreign fields. During that visit he was asked to take up the task of training our Indian ministry, a work similar to that which he had had experience in our Newburgh, N. Y., Seminary. He caught the vision of the possibilities, and consecrated his life to this aim, returning to the work in 1881. He had much to do with the organization of the Christian Training Institute (familiarly known as the C. T. I.) as a preparatory school for the Theological Seminary and in superintending its buildings. The C. T. I. was placed in charge of the Senior Professor of the Seminary, and as such, Dr. Stewart had combined charge of both during the years from 1883 to 1892 while Mrs. Stewart instructed the students' wives. After his first ten years' service Dr. Stewart's direct connection with Sialkot was only for a brief period, when the Seminary was returned here. However, Sialkot has profited equally with other stations through his untiring and painstaking labors as a writer and translator of greatly needed doctrinal, devotional, and historical works.

For many years the Theological Seminary was a homeless wanderer, its work being carried on in whatever station was convenient for the professors, and in such buildings as could be rented. Largely through Dr. Stewart's influence and efforts the buildings in which the Seminary is so comfortably housed in Gujranwala were brought to completion in 1912. It was a matter for rejoicing that he was permitted to see and use these buildings for three years before he was called to rest and reward October 23, 1915.

It has been said, and truly, that "these two institution, the C. T. I. and the Theological Seminary, which have to do especially with the training of an Indian ministry, both as to their organizations and their buildings, as also their general shape and character, are the results of the labors of Dr. Stewart more than of any one person."

The C. T. I. has been presided over variously by the following missionaries:

Revs. McKee, Barr, Caldwell, J. H. Martin, W. B. Anderson, T. E. Holliday, and E. E. Campbell, the present incumbent. The wives of these men have had much to do in the care and training of the boys. Mr. J. B. Cavitt also labored in connection with the C. T. I. for three years. This school has steadily grown, and has helped to meet a real need in training Christian teachers and catechists, as well as preparing students for the Seminary.

Rev. D. S. Lytle, after his first year of study in Gujranwala, came to Sialkot in 1882. He was pre-eminently a district missionary, although with this he combined many other duties: Pastor of the Sialkot church, Manager of the Boys' High School, professor in the Theological Seminary. He was an untiring worker, with a great love for the church, and a clear vision of her needs and possibilities. Two of his unique services for her were the inception of a book of praise in her own tongue, and to her own native airs—our Punjabi Psalm Book—and beginning the translation of the gospels in Persian Panjabi. These are used in many missions beside our own today.

Asking a missionary who had known him well, "What about him impressed you most?" the answer came unhesitatingly, "Just the simple unassuming goodness of his consecrated life." And the waves of that silent influence beat upon the heart of many an Indian worker today. His earthly life and labors closed November 8, 1899.

But Mr. Lytle's greatest service to the church of India, and for the Kingdom of God, was in starting self-support among the Indian pastors. It is in this way of the cross that he has today his greatest memorial in the India Mission. A humble, modest retiring man, he was chosen of the Spirit for this greatest of all ways whereby the Indian church could come into her own inheritance. Beloved of the people in a remarkable way he was fitted as perhaps no other since has been to launch the gospel of self-support.

Rev. J. W. Ballantyne came to Sialkot in 1895, and itinerated in the district during his entire missionary career of nearly eighteen years. At times also he was Manager of the Boys' High School in the city, and all his last term he was also Superintendent of the Leper Asylum at Bawa Lakhan, nine miles from Sialkot. Mr. Ballantyne was a quiet, modest, faithful, earnest worker.

MISSIONARIES OF SIALKOT STATION IN 1917.
District Missionaries Not Present.

He knew his district by heart, and organized the work in it exceedingly well. He loved his people and gave himself unreservedly to Christ's service among them. He was a faithful witness to "those without," and more than once suffered, like Paul, "for the sake of the Name!" And even in his last months of weakness and suffering, he was constant and untiring in his pleadings for the cause of Christ in India. And when he was called to come up higher, he was greatly mourned here where his loss is keenly felt.

Mr. Ballantyne's loss to us as a Mis-

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sion was felt most keenly perhaps in our mission meetings, where his sound and level-headed judgment of things up for discussion and decision was of inestimable value. He had a remarkable faculty for seeing all around a question, and of the relative value of things; also a wide vision of whereunto the work would grow, and would always take all these factors into consideration before forming an opinion or making a decision. Quite often a well thought of speech of his, delivered on the floor of the mission, has turned the tide when some new or radical mission policy was up for discussion.

(He has a worthy successor in Rev. W. M. McKelvey who came to Sialkot in 1912, and although modesty seems to forbid Mrs. McKelvey saying so in this article, others would put both her and her husband in the class of those who think it "better to wear out than rust out." They too, are earnest, zealous, indefatigable workers, and verily they shall have their reward.—Editor.)

Rev. E. E. Campbell had charge of the Boys' High School and other city work for a year, and was followed by Rev. A. M. Laing who still holds that position, while Mrs. Laing looks after the zenana work in part of the city.

In addition to "Auntie Gordon" and Miss McCahon, the following ladies have itinerated in Sialkot district: Misses Calhoun, M. R. Martin, Given, F. C. Martin, Embleton, Spencer, Dickson, McConnell, Dickey, Morrison, Young, Logan, Moore, Cleland, Minger, Cowden, Minnie Beatty, and Stewart, these last two being at present in charge.

Many of the above named have also labored in the City Girls' School or the zenanas, during the summer, after the close of the winter's itinerary.

In 1886 Dr. Maria White arrived in Sialkot, and from a little dispensary in a native house in the city, she has worked up, by the road of hardship, effort, faith and prayer, to a large, well equipped hospital and nursing home. In doing this she has won for herself a large place in the hearts of both Christians and non-Christians. Invalided home through serious illness, Dr. Platter took her place for six years. Dr. Gilbakian also spent three years in the same work when she was obliged to retire owing to her having contracted serious eye trouble. Miss Minger labored here for one term, also alternating zenana and district work, and Miss Maconachie was for several years Superintendent of Nurses in this hospital. In January, 1917, Dr. White went on furlough, and Dr. Wilhelmina J. Jongewaard is now in charge of the hospital.

GUJRANWALA.

By Rev. Osborne Crowe.

GUJRANWALA WAS the second station opened for work in our mission field in the Punjab. At that time the population of the city and district was 600,000. Rev. J. S. Barr was placed here in charge of the work in January, 1863, and under his supervision the lines were laid down for the future development of the church. If that was a "day of small things," truly in regard to Gujranwala we can say, "The Lord has done great things for us, whereof we are glad." As a pioneer in the work here Dr. Barr was eminently suited for the position. He had a vision and faith that reached into the future, and comprehended something of what the needs of the work would be as it developed. For several years the work was carried on without the erection of any buildings, and there was no residence at all suit-

able for the missionary, even to be rented.

THEOLOGICAL SEMINARY, GUJRANWALA.

Seeing the needs of the work, Dr. Barr opened the High School in the city of Gujranwala, an institution that has had an incalculable influence, and continues to exert a very helpful moral tone on the life of the community. Dr. Barr was also Manager of the Boys' Orphanage which was conducted on the site of our present Industrial School. He built a mission house near the city, which was subsequently sold, when a new house was erected about a mile from the city. On this site today there is a colony of mission buildings, including six bungalows, Industrial School, and Theological Seminary, with students' quarters adjoining. Dr. Barr laid the foundations of the work as a wise master builder, and his co-laborers and successors have continued to build thereon.

For a short season Dr. Samuel Martin was connected with the Boys' Orphanage from which a number of our ministers and evangelists were developed. Following him came Rev. J. McKee in 1871, a man of strong personality and abounding with life and energy, one who was sure to leave his impress on any community, as he certainly did on Gujranwala city and district. He was on good terms with the English officials, and for a number of years was Municipal Secretary. Thus meeting with the officials and influential members of the Indian community gave him a splendid opportunity to present the claims of the Master and the interests of the cause which he represented. Under him the High School in the city was greatly advanced. He was a strict disciplinarian, and sin was held up to ridicule in all its gruesome shapes. So-called Indian gentlemen with unsavory reputations Dr. McKee declined to receive. However, he was most sympathetic with the people in their trials. During an epidemic of Asiatic cholera in the city he declined to leave for his vacation until the scourge was stayed. During this time he was heard to remark, "I have faced bullets in battle, and it was not so hard as to see my boys stricken down by cholera and carried out from the school room."

While keeping his school work, he also itinerated in the district. With him were three or four Indian helpers, and the work spread very rapidly, and the thoughts of many were turned to Christianity. Dr. McKee labored here for nearly twenty-three years, and his influence is still prevalent in the city and villages throughout the district, where his name is frequently mentioned with great respect.

Of the pioneer ladies, Miss Eliza Calhoun was the first to take up the work among the women in the city and district. She founded the Girls' School in the city, which has since made such progress. By her the glad tidings were first brought to the Hindu and Mohammedan women, and some turned from their old religion. Miss Calhoun was a person of remarkable energy and efficiency, and gained access to many homes in the city. In 1884 she was married to Rev. Carlton and joined the A. P. Mission.

Miss C. E. Wilson, appointed in 1875, worked here in the city schools and zenanas, and in the district all her first terms, and by her gentle disposition won many listeners. She labored most earnestly for their salvation, and many women were won to Christ by her teaching, and by her love that was so clearly manifest.

Another missionary who has exerted a great influence on the life of the community is Miss Rose A. McCullough, appointed in 1879. At the time of Queen Victoria's death, a simple Punjabi woman in one of the villages used this expression, "Alas, alas, she was mother of the whole world!" We may truly say of Miss McCullough that she is the mother, or a mother to the entire Christian community of Gujranwala. I believe she is our one missionary whose entire service of thirty-eight years has been given to one station. How the Indian people do love her, as do also her fellow missionaries! She is ever the same to all, and never spares herself or her pocket if she can render any help to one of the "little ones."

Rev. A. B. Caldwell was appointed to India in 1881, and spent his first two missionary years in Gujranwala, where the people speak very highly of him and his work, especially of his love and sympathy for the people.

Rev. George W. Morrison came to India in 1887, and served Gujranwala in various capacities: Manager of the High School, district missionary, and also as the first manager of the present Boys' Industrial Home. He was probably our first missionary who did itinerating work on a bicycle. It was a great curiosity to the people and as they gathered to see the "Foreign Horse" he got his chance to preach the gospel, and preach it he did most effectively. He loved the people and the people loved him, and it was with heart sorrow that, in 1902, he was compelled to leave the work because of his wife's health.

Dr. J. H. Martin who did a great work as an evangelist in West Gujranwala district, a part of which is now Lyallpur, is mentioned elsewhere, as is the case with Dr. T. E. Holliday.

Dr. T. F. Cummings labored in Gujranwala district for about ten years. During this time God very graciously sent spiritual reviving to the churches of our mission, and the Holy Spirit manifested His presence as perhaps He had not done before. A new joy and fruitfulness came to both missionaries and Indian leaders in Gujranwala. Mr. Cummings was largely used in bringing this fresh comprehension of the love and goodness of God to the village Christians. His unusual ability in using the language enabled him to speak to them clearly and fully, and to many there came a new revelation of possibilities of fellowship and of victory over sin. Mr. Cummings had made such a study of the Punjabi tongue that he was called the "Punjabi Sahib."

In 1893 Rev. E. L. Porter was made Manager of the High School in the city, and for fifteen years builded wisely and well. For a short period he was also in charge of both districts, East and West, and with much zeal did the work of an evangelist. However the larger part of his time was given to the development of the High School and city work. He left a marked impress on the school, and the management became almost a model from his unceasing efforts for its improvement. His ability as an executive was soon apparent in the school and its discipline. He gave Bible teaching a prominent place. Through his efforts there were secured to Christian boys

equal right and privileges in the school with non-Christians.

Bazaar preaching and book distribution were also well organized and carried on systematically by Dr. Porter. He also sought to promote the interests of female education in every possible way, and did much to give the Christian people a standing in the community.

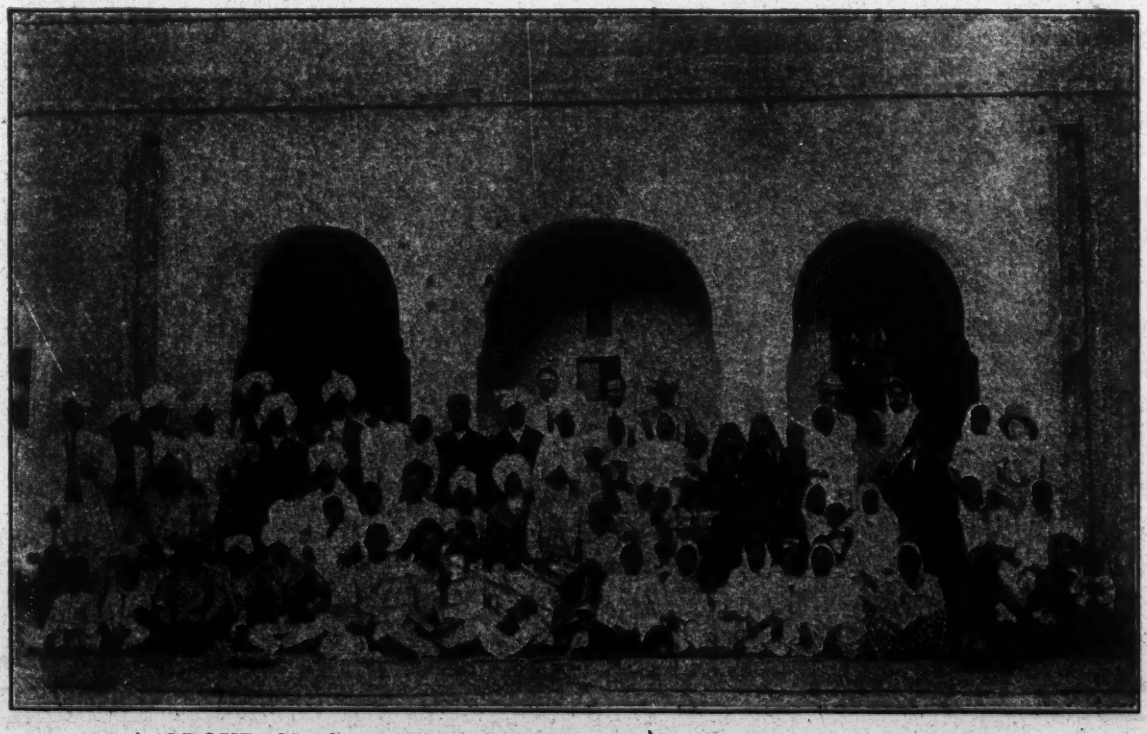
Miss M. E. Logan gave ten years of faithful, loving service to the women and girls of Gujranwala district and city. At one time, in her second term, when plague broke out in the little boarding school of which she had charge on the compound, she learned a lesson in caring for those stricken by the scourge which has proved useful in later experiences. She cared for the sick girls herself, removed them to tents, until the heat drove her and them to the house which Mr. McArthur kindly vacated for the sufferers. Miss Sue C. White, then a new missionary, helped her in these loving ministries, and lives were saved and the plague stayed.

Miss Corbett labored in connection with Gujranwala City Girls' School four years, which, under her management attained unusual efficiency. She opened a boarding school for Christian girls which has since developed into that now established at Sangla Hill. Though handicapped by ill health she was sweet and patient, and an inspiration to those about her.

Miss Henrietta Moore spent seven and a half years in Gujranwala, in district and city work. She had charge of the city school when Vero, a young Hindu girl, who has since for years been a mission worker, was baptized.

Misses J. L. White, E. M. Gordon, M. M. Wilson, Hazel Bennett, Lois Buchanan have all done good work for a longer or shorter time in Gujranwala.

Rev. and Mrs. Osborne Crowe came to Gujranwala in 1905, and most of the time since have had charge of the Boys' Industrial Home. This alone is enough for one man's time and strength, but Mr. Crowe has also had the supervision



A GROUP OF OUR MISSION WORKERS AND THEIR FAMILIES, GUJRANWALA DISTRICT.

of the erection of important buildings in this and other stations. Among these are the "Elizabeth Gordon Home" connected with the Memorial Hospital, Sialkot; all the buildings for the Theological Seminary; and the new Boys' High School, Gujranwala; and part of the Girls' Boarding School, Sangla Hill. He has also had charge of the Boys' High School at two different periods of two years each.

All of Rev. J. A. McArthur's first term of service and part of his second were spent in Gujranwala, most of this being in district work, although for one year he had charge of the Boys' Industrial Home, where Mrs. McArthur (formerly Miss Sue Cooper White), was very helpful, especially with the woman and children connected with the institution.

Rev. and Mrs. R. Maxwell came to Gujranwala in 1910, from which time Mr. Maxwell has had charge of the large High School for boys. In his time, and largely owing to his efforts, funds were provided at home for the fine new building now occupied by this school. For several years also he has had the oversight of the Girls' School, in charge of our faithful and efficient Miss Mukerjee, although Mrs. Maxwell has much to do with the actual affairs of the school.

Dr. and Mrs. Robert Stewart came to Gujranwala in 1912 for the work in the Seminary, the buildings for which were erected that year. It was a matter of rejoicing that, during the last three years of his earthly service Dr. Stewart was allowed to see and use these buildings for which he had so long labored and prayed.

The work in the Seminary also brought Dr. and Mrs. Scott to Gujranwala early in 1913, and here they are still serving the Master.

Dr. McConnelee was called to the Seminary after Dr. Stewart's death in 1915; Mrs. McConnelee joining him the next year.

GURDASPUR.

By Rev. David R. Gordon, D. D.

WORK WAS begun in the Gurdaspur Mission Station in 1871. In October of that year John Clement, a native catechist, rode over in a hired cart from Sialkot to Gurdaspur, a distance of nearly seventy miles.

The first foreign missionary located here was the Rev. Andrew Gordon. On his return to India in the fall of 1875, he was stationed at Gurdaspur. The writer who was a small boy at the time, remembers some of the incidents of the trip from Sialkot over to Gurdaspur. A large tent was secured in Sialkot, and the journey was made in stages, in regular itinerating style. Among the servants of the camp was a one-eyed washerman, by the name of Devi (pronounced Davy). At the first camp when mother called me, this one-eyed, pock-pitted *dhobi* responded. This was too appalling, and from that day forward, in calling me she never used my first, but always my second name.

At one place on the road we had the delightful experience, frequently enjoyed by district missionaries, of being flooded out! The spot selected by the servants for the tent was chosen because of the beautiful green grass, but without taking note of the fact that it was lower than the surrounding ground. On reaching Gurdaspur our camp was pitched on the Government Camp ground adjoining what is now our mission compound. One day there was great excitement in the camp, for a large cobra crawled right past the cook, who was squatted in front of his camp fire-

place, and when chased, the snake crawled up an adjacent tree. Sticks and stones failed to dislodge the venomous brute, who spread his hood and hissed in rage at the crowd of men and boys gathered beneath. Soon the catechist, John Clement, brought his shot gun and dispatched him.

In those early days, aside from the catechist and his family, there were no Christians in the whole of the Gurdaspur mission district, containing a quarter of a million people. It is interesting to compare that time with the present. Now there are four thousand Christians, eight organized congregations, six of which are self-supporting, and eight unorganized circles of villages, twenty indigenous primary schools, and one Anglo-vernacular Middle School. The total enrollment in these schools for the year 1916 was very nearly twelve hundred, one-fourth of whom were Christian boys and girls, and of the total amount of money expended on these schools, a little over two-thirds was earned in fees and Government grant-in-aid, leaving a little less to be paid out of the mission treasury.

Rev. Andrew Gordon built the mission house on the seven acre lot lying northwest of the town of Gurdaspur, in 1879. The lot had been purchased from Government seven or eight years before, at the almost nominal cost of about $50. The mission church was also built by Rev. Andrew Gordon in 1880. In view of the tremendous prices paid for similar lots nowadays, it is interesting to learn from the old station account books that the amount paid for the church lot was only about $110. A large part of this money was collected in individual subscriptions by Mrs., afterwards Dr. S. E. Johnson.

Dr. Andrew Gordon spent seven years in pioneer work in Gurdaspur—from 1876 to 1883. He was succeeded by Rev. A. B. Caldwell, who was in charge of the station and district for eleven years —1883-1894. During Mr. Caldwell's time, excellent work along educational lines was started and kept up, the fruits of which are seen in many useful lives, at work for the Master in many parts of our own and other mission fields in India. Many villages in which there are Christians were added to the list in Mr. Caldwell's time.

THE MISSION FORCE AT GURDASPUR, 1917.

Mr. Caldwell was succeeded by Rev. T. E. Holliday, who was in charge for only one year, when he had to take his

family home on account of a sick child.

The writer came to Gurdaspur in 1895, and, with the exception of the times he has been on furlough, has been almost continuously in charge of this station, a little over twenty-one years. During his first furlough 1902-1903, Rev. J. H. Morton was for a short time in charge, and was transferred from here to the Principalship of Gordon Mission College in Rawalpindi. During his second furlough and one year following, Rev. A. M. Laing was in charge.

Olive Laing and Margaret Fehlman have been engaged at different times in work among the women of this district. Those who spent by far the longest period in this work, were the two sisters, Cynthia and Rosa Wilson. They visited, during their long term of service here, many thousands of homes, and were known and loved by the women of all religious beliefs throughout this mission district. At the present time the Misses L. G. Dickson and Margaret Fehlman are in charge of the work among the women, and Miss

GURDASPUR MISSION CHURCH AND READING ROOM.

The first zenana missionary work was inaugurated by Miss E. E. Gordon and Mrs. S. E. Johnson. On September 17, 1880, a small dispensary was opened in the town, and by means of it they carried on work for five years. This work, though closed thirty years ago, is still gratefully remembered by many of the older inhabitants of Gurdaspur.

The Misses J. L. White, E. D. Anderson, S. E. Dickey, Cynthia and Rosa Wilson, K. M. Corbett, L. G. Dickson, E. D. Anderson is in charge of the "Gurdaspur Home for Women." Miss Anderson's niece, Miss Margaret Anderson, is assisting her in this important and noble work.

Miss K. M. Corbett, after many years of faithful and efficient service, died in Gurdaspur, September 26, 1913, and her body lies buried in the little cemetery belonging to the Indian Christian congregation of this place.

JHELUM.

By Miss Ella M. Gordon.

ON OUR missionary roll the names of twenty-eight are linked with the work in Jhelum. The first missionaries, Rev. and Mrs. T. L. Scott, came to Jhelum in 1876. For three years previous to their arrival, Rev. E. P. Swift, an Indian minister had been preaching the Gospel in the city and near villages. In "Our India Mission" we read that he was a brave and faithful preacher and had to meet with bitter opposition from the Mohammedans. An interesting chapter in this same book relates the story of the first convert in Jhelum District.

No small parish of organized work lay before these two new missionaries, but a territory of nearly 4000 square miles, dotted over with thousands of villages where the faithful followers of the false prophet lived and tilled the soil. Many of these villages, hidden away among the ranges of low mountains, seemed to defy any entrance to the messenger of the Gospel.

A small church building was erected in the city and four or five families engaged in railway and Government school work formed the opening of Mr. Scott's congregation and Sabbath School. Schools for boys and girls were opened in several centers and Christian men were procured and sent to different parts of the district to preach the Gospel.

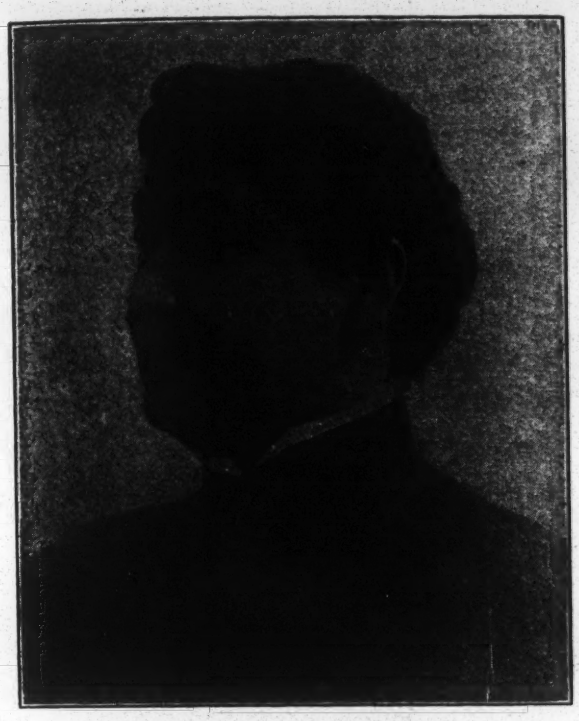
For thirty years Dr. Scott labored among this people who learned to love and esteem him as a father. Of Mrs. Scott we read in "Our India Mission" that "after a brief sojourn among us—only about six years, during which her gentle Christian life endeared her to her fellow laborers in the Mission—she passed to her rest and her reward, at Murree Hill Station, on the twenty-fifth of October, 1880, being the first of our foreign missionaries to die in India."

The present Mrs. Scott came as a bride to Jhelum in 1883. Who can measure the influence of her constant life of faith in the home and in the camp during these twenty years!

In 1883 work among the women was begun by Miss Emma D. Anderson. She soon had a flourishing Girls' School in the city which is still being carried on by her successors. Three years later she was joined by Miss Annie Given. They had the joy of seeing one of their Mohammedan school girls become a Christian. The earnest Christian life of this girl, who was named Ruth at her baptism, reminds us of the Ruth of olden times. Though long since gone to her reward, the faithful witness she bore to the power of Christ still lives. Miss Given opened a school for girls in one of the villages ten miles from Jhelum, also a branch school among the Hindus in the city.

Rev. and Mrs. E. E. Fife took charge of the work in 1890 for two years. We associate the name of Dr. Fife with our Boys' Mission School in Sanghoi, a large village ten miles across the sands from Jhelum. Formerly this was a Government School but was given over to Dr. Fife for the Mission on condition that it be made a Middle School.

Dr. Sophia E. Johnson also came to Jhelum in 1890 where she began medical work which she continued until her death in 1902. Herself a child of India, she possessed a knowledge of the language and customs of the people which was a great advantage to her in winning the confidence and affection of the people. Her efforts to secure proper hospital buildings were crowned with success when in 1896, under the careful and



DR. SOPHIA E. JOHNSON.

experienced hand of Dr. Scott, "The Good Samaritan Hospital" was completed. She is fittingly described by the words on the stone which marks her grave in the English cemetery, "This woman was full of good works and alms deeds which she did."

Since Dr. Johnson's death, with the exception of a year and a half, when Dr. Winifred Heston was in charge, the hospital and medical work has been under the care of Dr. J. Phandora Simpson. Her staff of nurses whom she herself has trained, are a group of bright Christian girls whom the patients love and trust. Just recently a patient became a Christian, and there are several others who are Christian at heart. The number of patients treated have greatly increased. Dr. Simpson also has a branch Dispensary in Kala, a large town three miles from Jhelum.

Once only has the hospital been privileged to have a trained American nurse. In this capability Miss Sara A. Howell served three years. The nurses who worked under her are very grateful to her for the things she taught them.

Miss E. G. Gordon, so well known as "Auntie Gordon," gave the last nine years of her long service in India to Jhelum. She was a lover of children and always ready to bestow words of praise and encouragement whenever she could. Since 1893, with the exception of two years, Miss Ella M. Gordon has been engaged in work among the women and girls of the city and district.

In 1897 Miss Edith Fulton was transferred from Gujranwala to Jhelum where she worked for nearly five years. One of her marked characteristics was a worthy ambition to excel in whatever she undertook to do. Her death occured at Pasrur in 1906. She was the first one of the unmarried ladies in our India Mission to be promoted to the higher service.

Miss McCahon and Miss Embleton were in Jhelum for a short period. One of the women whom Miss McCahon had been teaching in the city showed us a rag doll which Miss McCahon had taught her to make. She was as pleased over it as any child would be over a toy. This is only one little incident which shows how Miss McCahon entered not merely the home but the heart of the shut-in woman.

From 1899, for ten years Jhelum was privileged to have the Theological Seminary. Connected with this work Dr. and Mrs. Robert Stewart were there nine years and Rev. and Mrs. T. F. Cummings for three years.

Speaking of Dr. Stewart a student very truly said, "The Doctor was to his students a kind father showing us great love, patience and forbearance." Perhaps more than any other missionary Dr. Stewart was able to control and sway the mind of the Indian Church in meet-

ings of Presbytery and Synod, because the people loved him and knew he was one with them.

Mrs. Stewart gave regular daily instruction to the students' wives, teaching them to read the Bible and to live out its truths in their every day home life.

Miss M. M. Wilson was in Jhelum from 1905 to 1910. She loved the Mohammedan women and was quick to see from their point of view and to apply the truth to their special needs. When the women found difficulty in pronouncing her name she told them just to call her "Raj Begam." This greatly delighted them and they felt at once that she was one of them.

Miss Morrison was in school work in the city from 1908 to 1912 and also started a weekly prayer meeting for the Anglo-Indian families in the station. This supplied a felt need among that class.

Miss Mary Lawrence did zenana teaching in the city, also camp work in the winter for one year.

Miss Mary E. Logan has been in Jhelum since 1912. She brought with her twenty-three years of missionary experience. She says the work in this non-Christian district is much more difficult than in the older districts where there are so many Christians, and that the people are more independent and self-satisfied.

Rev. and Mrs. E. E. Campbell came as new missionaries in 1904 and were here for work the next year. When a boy was baptized from the Sanghoi School Mr. Campbell had to face a storm of strong opposition which but for his efforts would have broken up the school. We are sorry to say the boy afterwards, owing to persecution, went back to his old religion.

In the camp little Ruth and Dorothy were always a source of wonder and admiration to the village women, and many were drawn to the tent just to see them. This gave opportunity to Mrs. Campbell to tell the women about the Saviour and to apply simple remedies to relieve their aches and pains. In the Spring of 1910, after a short five years, Mrs. Campbell was called to the better Home. Her grave in the Mission cemetery at Jhelum is a witness for Christ among the people who knew and loved her.

Mr. and Mrs. J. G. Campbell spent one year in Jhelum work, too short a time to gain acquaintance with the people, who, however, won a very real place in their interest and prayers.

Since 1912 Rev. Harris J. Stewart has been in charge of the station and district work. *The child of a missionary, and having had the experience of a short term professor in Gordon College, he had some advantages over the ordinary new missionary. With his excellent use of the language he is able to meet, not only the unlearned, but the learned Mohammedan who comes with his hard and catchy arguments to oppose the Gospel.

The walls of ignorance, bigotry and prejudice are slowly crumbling. Doors are open for the messenger of the Gospel. But only four missionaries in this large needy district of more than 600,000 people! The harvest is great; where are the laborers?

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*Son of the late Rev. Dr. Robert Stewart and Mrs. E. F. Stewart, editor of the India Correspondence for the Women's Missionary Magazine.—Ed. W. M. M.

PATHANKOT.

By Rev. A. B. Caldwell, D. D.

IN THE Northeast corner of our field is the mission district of Pathankot. It has an area of about 450 square miles. It is the terminus of the branch railway line from Amritsar which carries passengers thus far on their way to the Kangra valley and to the hill stations beyond. It is twenty-three miles north of Gurdaspur, and has a population of 200,500.

The Hindus when combined with the Sikhs far outnumber the Mohammedans. These people, dwellers of the foothills, are of a timid disposition. They are illiterate, superstitious and much given to idolatry. While they do not in any way oppose the preaching of the Gospel, they are not in any way eager to embrace it. In this mission district the Chuhra caste, from whom most of our converts have been received, are very few. But the other low castes of this neighborhood remind us of the time when Christ was on this earth and it was said respecting His preaching that the common people heard Him gladly.

In the year 1882 while the Rev. Andrew Gordon was laboring in Gurdaspur Mission District and had the oversight of Pathankot sub-station, we find the following record:

"Fifteen miles further north affords nothing of special interest to report this year. Until John Samuel is through with the Theological Seminary we have no one to labor in that station.

"We have a little school for Hindu boys at Madhopur, seven miles from Pathankot, costing nominally six dollars a month. But I have been encouraging the head teacher to devote less time to the school and more to the work of Scripture reading. Under this treatment this school has run down to an average of about ten pupils. At the same time, through his labors as a Scripture reader, a decided religious interest has begun to manifest itself among some of the base and despised of that region."

In 1883 Pathankot Tahsil was made a full mission district and Rev. A. B. Caldwell was appointed to take charge of the place. But at the request of Rev. Andrew Gordon an exchange of stations took place, and so the latter labored with good results till March, 1885, in the northern district. From this time till December, 1892, Pathankot was superintended by the missionary who also had Gurdaspur under his care.

In 1893 Rev. and Mrs. Holliday took charge of Pathankot. After securing land under lease for 99 years, a bungalow was built for the missionaries. As there were very few Christians in the district, nearly all the work was among the heathen, until the following year when, Gurdaspur becoming vacant, Rev. Holliday was given charge of both districts. The next year he was obliged to go home on account of sickness in his family, and was succeeded by Rev. D. R. Gordon. In 1898 he writes, "We have a catechist and a Bible woman at Pathankot, and a reading room has been in operation for some years. We have tried to do the best we could to look after our interests there, personally visiting the place as frequently as possible, and preaching. But it was very little after all that could be done. I think I was there only four Sabbaths out of the year."

In the fall of 1898 the Mission at its Annual Meeting appointed Dr. and Mrs. J. S. Barr to take charge of Pathankot. In 1901 Gurdaspur Presbytery made arrangements for the organization of a congregation which at this time had

twenty members. The Christian Endeavor Society had ten members, each of whom took his or her turn in leading the meeting. One great feature of the Sabbath School has been the attendance of a large number of non-Christians. Telling of his village work Dr. Barr says that the people seemed to have no idea of God, and no feeling of responsibility to any higher power. "They call themselves Hindus but have no idea of their own religion."

In 1905 Rev. H. S. Nesbitt was placed in charge of this district. During his stay here he gave valuable assistance in the erection of the Avalon Girls' School, some of the buildings of which showed the faithful work of his predecessor, the Rev. J. S. Barr. Two years later Mr. Nesbitt reported Pathankot as rejoicing in a house of worship, and the privilege of weekly and mid-weekly services. The average attendance was forty-five. There were nearly fifty Christians in the whole district.

Toward the end of 1909 Rev. and Mrs. J. H. Stewart were sent to this district.

As a result of a Christian mela held in Pathankot the next year, all the workers in the district except one became tithe payers. 203 persons were baptized during the year.

The reading of the Bible produces good results. Mr. Stewart tells of a man who, after purchasing a New Testament and persuing it for some months, was so influenced by its teachings that he was no longer tempted to get angry and swear. One day a friend who became angry with him could not provoke him to wrath, and, inquiring the reason was told that it was because of a book he had been reading. So now the two read this Book together.

Even the lower classes are reached through the book work. A group of laborers was seen sitting by the roadside. On nearer approach it was observed that they were listening attentively to one of their number who was reading aloud from a Gurmukhi Gospel.

Many secret believers, who never come near the missionary or workers for fear of being termed inquirers, are being called Christians by their own people. Their change of heart has told the story even though they are not ready to be baptized.

Concerning a mela in the district Mr. Stewart relates the following experience: "There in the middle of that field, for five hours, at least, two thousand people saw Christ lifted up and heard the wonderful story of His life. We stopped, not because of lack of audience, but because our throats completely gave out. Inasmuch as in this mela people stay over night and sleep in the open, a splendid opportunity is afforded for proclaiming Christ with the aid of the lantern."

A Sabbath School for non-Christian men was started in 1911 at the request of servants and some workmen on the new school buildings. The men bring in their friends—Sikhs, Hindus, Mohammedans and Chuhras. All unite in singing the Psalms, and all have thus far shown a real hunger for the Word of Life. The average attendance is now about fifteen. The religious instruction given to this class has changed the hearts of some, though thus far only two have made a public confession of their faith in Jesus Christ and have united with the church.

In 1916 when Mr. and Mrs. Stewart went on furlough Rev. A. B. Caldwell, D. D., was put in charge of Pathankot.

Zanana Work.

Regular zanana work was begun in this district in 1883 by Miss Euphie

Gordon and Mrs. S. E. Johnson; but in 1885, after Rev. Andrew Gordon and family had left for America, Pathankot Mission District was visited for several years only as the ladies from Gurdaspur could spare the time. Miss Wilson writes that a woman whose heart was once very hard has accepted Christ and is now very anxious to learn. She adds, "In one village an old woman refused to have their idol Bala Shah torn down, and hence could not be baptized with the rest of the people. On our return this year we were very glad to find our prayers answered, the idol gone and the old woman ready to receive baptism. We were also pleased to find that the heathen mourning customs had been left off when friends were taken."

Miss Laura Cleland began work in this district in November, 1904. The next year she writes that the influence of the recent outpouring of the Spirit on some parts of the land, was manifested here in an increased desire to hear the Word.

Avalon Girls' School.

In 1900 Miss M. J. Campbell wrote, "In my zananas I was frequently asked by the little girls and sometimes by their parents to open a school for girls. I finally consented to start a school if a suitable building could be obtained. Nearly all the property owners being Hindus were afraid to let us get a foothold in the midst of them. In the meantime, a school was opened in our house for our Christian girls and others who would come. During the summer word came from the United Presbyterian congregation at Avalon, Pa., that they would like to undertake the support of two teachers and the rent of a building for a girls' school in Pathankot. In October we found that we could rent an English bungalow near the town. On November sixth the school was opened for Hindus and Mohammedans as well as for Christian girls. We feel that the influence of the school must be wholly Christian, so have only Christian teachers in it. The school is called 'Avalon Girls' School.' This little school has had a steady growth throughout the year, and it has also made its influence felt in several homes in our town. The brothers of some of the girls have begun to attend our Sabbath services. A Hindu woman whom I teach said, 'I know your school has done me

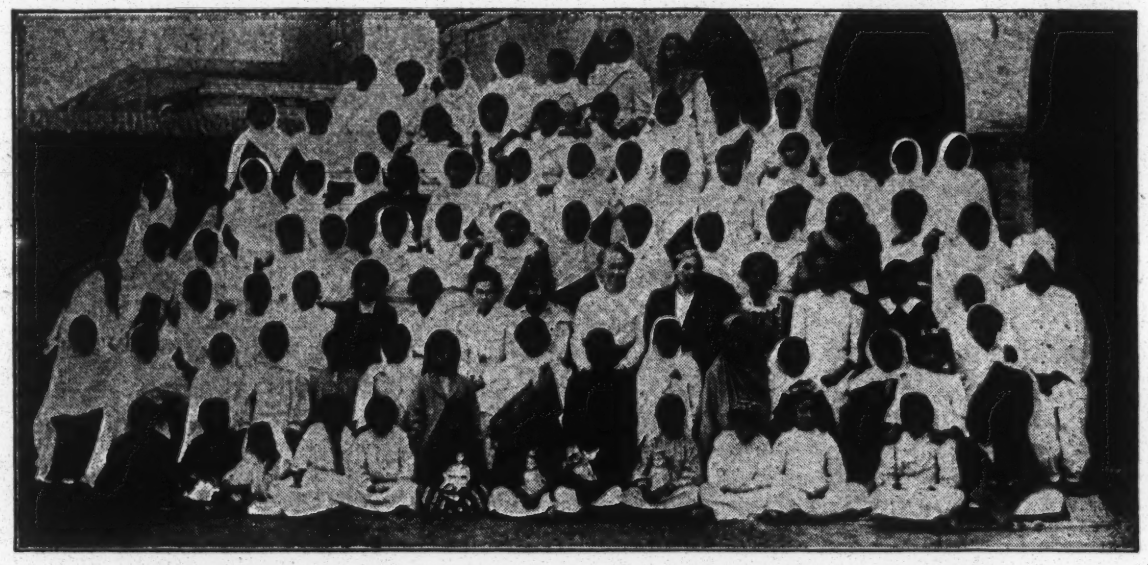
AVALON HIGH SCHOOL GIRLS.

much good. When my daughter Durgi entered the school she was both disobedient and disrespectful. I could do nothing with her. Her language was most abusive. Now she is gentle and kind and tells her brothers and sisters that in the school she is taught to obey father and mother and big sister.' This was told by the mother who, Eastern like, felt that the whole truth is good but a little more truth is better! The good people of Avalon have continued to suport the work. They have given salaries of two teachers and now have sent money for the erection of a school building."

By the first of June, 1902, the new building was ready and occupied by Miss Campbell, two teachers and fifteen girls. In 1903 the Government Inspectress wrote concerning the Avalon Girls' School that this was the only school in which she had seen Christians, Hindus and Mohammedans learning together without distinction. The children appear to get on together in the most friendly way.

A little later the Mission took action transferring the Girls' High School from Rawalpindi to Pathankot to be amalgamated with the Avalon School.

On Miss Mary J. Campbell's furlough here in 1908 Miss Cleland was made superintendent of this school. From her re port it would seem that the then existing buildings were not able to accommodate the number who had applied for admission. She states that "eleven pupils of Avalon Girls' School are daughters of our Indian pastors." In 1909 a new dormitory was built. It is difficult to provide accommodation for the increasing number of girls who ask admission to the school. In two years' time the number of boarders increased from thirty-six to sixty; but at that time the accommodations were for forty, and forty were turned away because there was no place for them.



PATHANKOT GIRLS' HIGH SCHOOL. TEACHERS AND GIRLS.

In 1910 Miss Campbell returned to the Avalon School and continued her excellent work until her furlough in 1917. Miss Josephine Martin is now in charge of the school.

There are at least four societies in this school: a Temperance, a foreign mission, a home mission, and a Christian Endeavor. This institution now has six

senior and six junior teachers and eighty scholars, not including forty from the Mission Girls' School in the city. The progress it has made in all branches, and in the English language, is highly commendable. The spiritual condition of the girls, with their knowledge of the Christian religion, is no less a marked feature of the influence of those in charge.

Medical Work.

At the Annual Meeting of 1912 the Mission sanctioned the opening of a dispensary at Pathankot. By May of 1913 land was secured and a building erected, and Miss E. W. Maconachie placed in charge of the work. In six months' time the patients numbered 4,027, with a total attendance of 7,664. A well trained and experienced nurse was secured, also a Bible woman to present the Gospel to the patients who wait their turn for treatment. "Scarcely a week passes that we do not hear from new patients the name of a village that we have not heard before. This is encouraging, as we are able to give the Gospel message to so many who say that they have never before heard about Christ." In 1916 the new patients numbered 5,026 with a total attendance of 19,824.

In 1883 Pathankot had 4 communicants; 1893, 16; 1903, 31; 1913, 301; 1916, 328.

PASRUR.

By Miss Emma Dean Anderson.

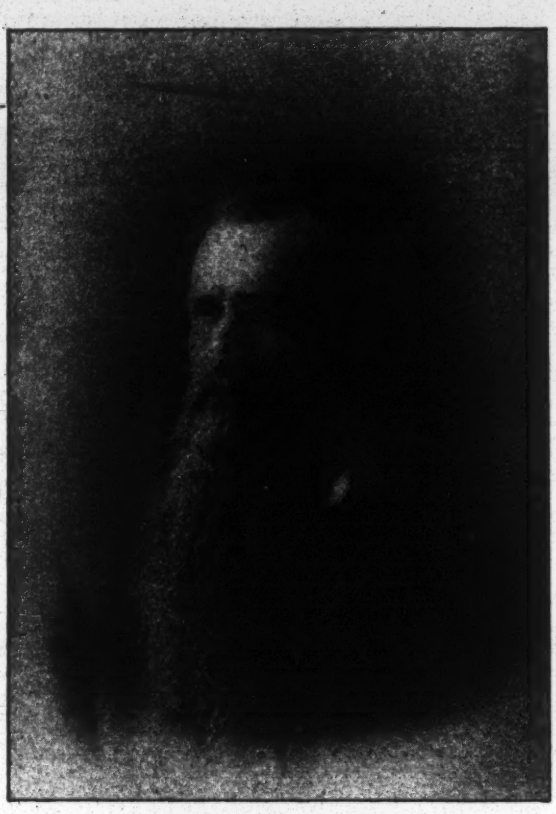
THE HISTORY of the workers of the Pasrur District will be very largely of those who are now serving before the throne of God.

The first recorded work was done by Dr. and Mrs. Samuel Martin. To Dr. Martin belongs the honor of inaugurating and fostering the mass movement of the Churas towards Christianity. In June, 1873, a man named Ditt came to Dr. Martin in Sialkot from his village, thirty-five miles away, asking to be made a Christian. Dr. Martin at first hesitated about receiving him into the church, but a place was given him on the compound, and he was put under daily instruction, and was finally baptized and sent back to his village. By August he came again bringing several of his family to be baptized. Again and again other little groups came from the villages round Mirali. Today the converts from this class in Pasrur District alone number more than twelve thousand.

When Dr. and Mrs. Martin returned from furlough in 1880 they again worked in the villages of Pasrur. Hundreds and thousands were asking for baptism. In all the strenuous work of helping prepare these illiterate people for baptism Mrs. Martin was most faithful, and although she had three of their children with her on these itinerating tours, for several years she did all the work among the women. It seemed most fitting when God called her to Himself in 1886 that her last labors for here beloved people should have been near Mirali, where the great work had its beginning.

Although Dr. Martin was connected with work in other stations, yet once again we find him in Pasrur district during the last two of his forty-three years of service for India, finishing his work in the place where God had granted him the privilege of starting a movement that has been so far reaching in its effects.

Rev. and Mrs. D. S. Lytle came to Pasrur in 1893, the rest of their missionary life being spent in connection with this district. Mr. Lytle was a deeply spiritual man, and had a very clear



REV. D. S. LYTLE.

vision of his Master's desire for His church in the Punjab.

In the year 1895 a great revival swept over part of our mission field. It began among the students of the Theological Seminary in which Mr. Lytle, in addition to his other work, was teaching. Several of the young men consecrated themselves to the work of establishing a self-suporting and self-propageting church in the Punjab. These men, who were persecuted even by their own class mates for agitating a question they were not in sympathy with, found in Mr. Lytle a strong, wise, sympathetic adviser and friend. He was as a loving father to them, encouraging and helping them to surmount many difficulties. Like all truly great men Mr. Lytle was a very humble man. And were it not for the fact that it was the writer's privilege to labor with him for a year and a half she would never have known how much we as a church owe to Mr. Lytle, nor how much of his heart was built into the foundation of the church of Christ in the Punjab. I have heard him spoken of as "a prophet before his time." Some have not yet caught the vision that he had more than a score of years ago.

A little incident will illustrate his humility and devotion. It was communion Sabbath in a village. All of our own workers and those of an adjoining district were gathered together for several days of conference and prayer on the subject of self-support. There were some present who were not in sympathy with our two self-supporting pastors, and were jealous of their power and influence in the village. The session decided to debar from the communion table all those who had eaten with carrion eaters. Pure hearted Mr. Lytle did not at once discover the real reason for this action. Both of the self-supporting pastors were debarred from the communion. The evil one did a lot of mischief. The blessing that had come during the meetings was stayed. After the sermon in the evening meeting Mr. Lytle was called upon to lead in prayer. There was silence for a few moments, then Mr. Lytle arose and with tears said, "I cannot pray until I have confessed my sin before God and these brethren that I have wronged. I have today driven nails into the hands of my Lord. I did wrong in debarring any one from the Lord's table." And falling on his knees before the two pastors he implored their forgiveness. The fire of God fell on the whole multitude and we were cleansed, and the meeting was turned into a love-feast. Such a praise and testimony meeting as we had next morning! That humble confession of Mr. Lytle's did more to break down the

opposition to self-support than any thing else.

In the midst of a great work in the villages and Theological Seminary Mr. Lytle was called away, leaving a sorely stricken people to mourn the loss of their leader. After Mr. Lytle's death Mrs. Lytle, who had upheld the hands of her husband in every way, returned with their only child to America. A few years ago she, too, passed into the presence of the King.

Rev. and Mrs. T. F. Cummings came to India in 1889, and spent their first years in Pasrur. Shortly after Mr. Cummings began his work in India he suffered much from eye trouble, and was forbidden the use of books, so his proficiency in the language is partly due to this affliction that forced him through the ear to acquire the language of the people. Thus, through direct contact with them he was enabled to become acquainted with the people and their needs, and so became a very successful missionary. Both he and Mrs. Cummings were loved and respected by the people of Pasrur. One thing that seemed to bind them very closely to the Christians was that while laboring there, their little daughter, Mary, a lovely winsome child, was taken from them. Mrs. Cummings did not have good health in India and was not able to go among the people as some others, but the home where she reigned was a benediction to the district. She, too, has gone to be with her Lord.

Rev. and Mrs. W. J. Brandon, coming to India in 1899, spent their twelve years of service in Pasrur district. Well equipped physically and intellectually for this great work, they gave themselves to it unsparingly. Establishing schools for the village children, organizing new congregations, untiring in their labors, deeply interested in the people and proficient in the language, it seemed to us they were surely needed in the work, but the Master willed otherwise. While attending a great fair with his workers, preaching the gospel and distributing portions of Scripture, Mr. Brandon was stricken with cholera, and in a few short hours was gone. Although there was abundant opportunity for Mrs. Brandon to continue in the work here, she realized that her duty was to return to America to educate their children.

After returning from furlough in 1914 Rev. and Mrs. H. S. Nesbitt spent one year in Pasrur.

It was the writer's privilege to spend six years of her missionary life in Pasrur. During this time India had two great famines, and about one hundred and fifty little girls were brought to Pasrur to be cared for, and thus the Girls' Industrial Home, now the Pasrur Girls' Boarding School, was established.

On the Verandah of the White Memorial Hospital, Pasrur, India.

Miss Elizabeth McCahon served the women of Pasrur about a year in the same painstaking way that characterizes all her missionary work.

Dr. Maria White, although never residing in Pasrur, has served the district

most lovingly and faithfully by making trips to the villages, and establishing a dispensary and hospital for women and children in the city. The hospital is a memorial to her father and mother and her gift to the mission.

In 1892 Miss Susie Young began work among the women here, but after three years of faithful work, failing health compelled her to return to America, but in this brief time she had, by her winning ways and consecrated life, so won a place in the hearts of the people that until this day she is lovingly remembered.

Misses Josephine White and Mary Lawrence worked for a short time in Pasrur, when the former was transferred to Rawalpindi and the latter to the Girls' Boarding School at Sialkot. After some years Miss Lawrence returned as Superintendent of the Girls' Industrial Home, where she gave efficient service, and is held in high esteem by her former pupils.

Miss Josephine Martin spent her first year among the village women, and again an entire term of service, first in village work and then in the Girls' Industrial Home. In both positions her work was of the kind that endures. She was especially successful in caring for the children afflicted with tuberculosis, for which she received merited commendation.

When Miss Edith Fulton returned from her first furlough she was appointed to the Pasrur district work, and entered upon it with great love and zeal. She gave herself unreservedly to the women and girls. She had large plans for future work, but the Master's plan for her was completed and after two and a half years she passed from us, March 30, 1906.

Four times in the history of this district have Cupid's darts struck with effect among the ranks of the single lady missionaries. On each occasion the little band of workers there gave up that which was lovely and dear to them to supply companionship and establish happy homes elsewhere. Misses Minnie Parks, Violet Scott, Margaret Hormel and Elizabeth Lawrence each served for a short time here before her marriage.

The seed sowing has been so blessed and the harvest so great that the work has become too heavy for one set of missionaries, so the district has been divided into North and South Pasrur. At present we have in North Pasrur Rev. and Mrs. J. G. Campbell who came to this field in 1911, and are now serving a second term, and Miss Mary Kyle who has been with this people all her missionary life, since 1904.

Rev. and Mrs. E. V. Clements have been laboring with zeal and efficiency in South Pasrur since 1913. With them are associated since the autumn of 1916, Miss H. M. Cowden, a second term missionary, and Miss Harriet Jongewaard, who is just beginning her work in India.

Miss Dora Whitely is in charge of the Girls' Boarding School.

All earnest laborers these, and faithfully carrying forward the great work they have inherited. Theirs is a tremendous task. Recently I heard one of these missionaries say, "There are twenty thousand people waiting to be instructed for baptism." What is your response in the home-land of America to this Macedonian call for help?

ZARFARWAL.

Zarfarwal From 1894 to 1917.

By Miss N. A. Hadley.

IN THE spring of 1894 Dr. Barr was succeeded by the Rev. W. T. Anderson, who carried on the work until he went to America on furlough in 1899. During this time he was married to Miss Minnie Parks, one of the ladies of the

W. T. ANDERSON, ONE OF THE ITINERATING MISSIONARIES.

Mission. Mr. and Mrs. Anderson are indefatigable workers. They shepherded the flock faithfully, and their influence was especially marked because of the fact that they were permitted to spend a second term of service in this district.

Misses Susie Young and Fannie Martin carried on the work among the women during this time. Any one acquainted with these consecrated workers would know that it was done thoroughly and effectively. A little boarding school was started in Zarfarwal, and girls were gathered from the district. Miss Young has gone to her reward, but she still lives in the hearts and lives of many in Zafarwal district. Even today as we go about among the people they bear testimony to the loving devotion of her life.

When Mr. and Mrs. Anderson were to return to America in 1899 Rev. and Mrs. Robert Reed McClure were appointed to this district. Readers of the Magazine do not need to be told of the life so full of promise that was cut off suddenly at the very beginning of its service. Mr. McClure died in Zafarwal within a year and a half of his arrival here. Mrs. McClure chose to take up the work of a lady missionary for a short time in addition to the care of the little one who was born after her father's death.

On their return from America Mr. and Mrs. Anderson were again located in Zafarwal. The work continued to increase; very many were baptized, and the gospel was preached in non-Christian centers also.

After Miss Martin went on furlough Miss A. M. Hamilton (now Mrs. E. E. Campbell), came to Zarfarwal in 1903, and worked two years with Miss Young. Then, so new in the work, she found herself with an inexperienced missionary on her hands, the writer having been located in Zarfarwal in 1905, after one year of language study. Miss Hamilton was very brave, however, and did not allow herself to be daunted; she used the language well and was a great help to her co-worker.

The school for non-Christian girls in the city received special attention at that time. Miss Hamilton spent six and a half years in Zarfarwal. Her successor, Miss L. B. Hamilton, was appointed in the autumn of 1909, and Miss Anna Hamilton left on furlough in the spring of 1910.

When Rev. W. T. Anderson returned to America in 1907, Rev. J. H. Martin took charge of the work in Zafarwal until December, 1911, and here as elsewhere, he was much interested in having the baptized C h r i s t i a n s faithfully taught.

Rev. H. S. Nesbitt took up the work here in December, 1909. This arrangement was a very pleasant one, as Mrs. Nesbitt and the writer are sisters. The years that followed were happy ones in

the work, as indeed all the years had been.

In the spring of 1912 the Nesbitts and Miss Hadley left Zafarwal for America on furlough. Rev. and Mrs. S. C. Picken, having been stationed here in the autumn of 1911, spent one camping season with the older missionaries before they left. Previous to this Mr. Picken had spent two years in Gordon Mission College.

Miss Dora Whitely was appointed to the work in Zafarwal in 1912. She was much interested in the children as she went through the district, and in 1914 was transferred to Pasrur to take charge of the Girls' School there. This caused a vacancy in Zafarwal about the time of Miss Hadley's return from America, and she was delighted to be permitted to take up the work once more in her old station and with those with whom she had worked before. Mr. Picken was especially interested in the village schools scattered throughout the district. Mr. and Mrs. Picken were obliged to leave India before the expiration of their full term because of the illness of their little daughter. The vacancy thus caused was filled by Mr. Nesbitt's return to Zafarwal, where he also had the advantage of previous acquaintance with the district and its people. The Christian community continued to increase, and it was felt that more time should be spent in further instructing this class even though the non-Christians must be neglected.

Mis L. B. Hamilton left for America in the spring of 1916. She was not one to noise herself abroad, but had worked quietly and patiently, and had endeared herself to all, and was followed by the interest and prayers of many. In speaking of her when she left, one of the servants said, "This Miss Sahiba has never been angry nor hurt any one's feeling since she has been with us."

In October of 1916, Miss Alice Burnham was appointed to the work here after spending her first year for language study in Gujranwala. She has been in Zafarwal but a short time, and the work is new to her as yet, but she seems happy in the place and the work.

Thus it is that the workers come and go, but the work goes on.

At present there are forty-five hundred baptized Christians in this district. Until very recently Zafarwal was looked upon as the most remote and "jungly" of all our Mission stations. But now, since we have two railway stations only twelve miles distant, and a motor car to help us out, all such difficulties have vanished and we feel that, with its many natural attractions, and its interesting people, Zafarwal is an ideal place in which to live and work.

KHANGAH DOGRAN.

By Mrs. Holliday and Mrs. Chambers.

FEW OF our Mission Stations have had so many changes as that of Khangah Dogran. Originally a part of Gujranwala District, its boundaries extended west to the Chenab river, and south-west into the desert.

Dr. J. P. McKee and Indian helpers did what they could to take the gospel to the villages within their reach, and through their efforts there were a number of baptisms.

In 1889 Rev. G. W. Morrison had charge of a portion which was designated West Gujranwala. Later he gave over charge to Rev. J. H. Martin, who, with Miss J. L. White and Miss Vina McGarey (now Mrs. G. W. Morrison) itinerated through the district and reached many villages heretofore untouched. By this time there were Chris-

tians in numbers of the villages in the territory lying adjacent to Gujranwala, and congregations were organized.

During Mr. Martin's term in this district, a great canal system was opened up by the Government, whereby what had formerly been desert was reclaimed and became rich farm land. This brought in hundreds of colonists and made a division of the district necessary. Consequently the districts of Hafizabad and Lyallpur were formed.

Mr. Martin being appointed to the part designated as Lyallpur, at once proceeded to that place and established headquarters in that city. Misses Spencer and Fulton, who were in charge of the work among women, also went to the new station. This was in the year 1897. These faithful missionaries gave freely of their time and strength to the pioneer work in this new country. They opened primary schools in several centers, and with the aid of Indian helpers advanced the work in every way. They kept pace with the progress of the colony, and left their impress upon these growing communities. When these went to Lyallpur, the Rev. T. E. Holliday was put in charge of the northern part, or Hafizabad District. The expectation was that Hafizabad would be the headquarters, but failure to secure land there made a change to Khangah Dogran necessary. The Misses C. E. and R. T. Wilson spent one winter among the women of the district, and the Misses N. J. Spencer and K. A. Hill were loaned for the work another season.

In 1900 the first bungalow was erected in the town of Khangah Dogran. The same year the name of the district was changed from Hafizabad to Khangah Dogran. The people of Khangah Dogran District are of four classes—Mohammedans, Sikhs, Hindus, and Churas. Of these the greatest number are Mohammedans. The Jangli Mohammedans and Wirk Sikhs were the original inhabitants of the district. They are very ignorant but well-to-do. Thieving is very common among them, as is drinking, also, among the latter class. There are a great many Mazhabi Sikhs in this district. Many of these are pensioned soldiers, and one reason they have not accepted Christianity is that, until recently, Christians were not eligible to enter the army. This objection has been removed.

It has been a matter of great disappointment that but few of the higher

MR. BALLANTYNE HOLDING A SERVICE AT LEPER ASYLUM, BAWA LAKHAN.

classes have as yet accepted Christianity.

In 1900 Miss M. M. Embleton was sent here for the work among the women, and in 1902 Miss M. E. Logan joined her. These two ladies, in company with the Holliday family, spent many weeks doing pioneer work in this newly settled country.

In 1899 the village of Martinpur, was established. It was named for the Rev. S. Martin, D. D., who was instrumental in securing land from Government for worthy Christian farmers. They built their own church, parsonage and little school house, supported their pastor, and managed the financial affairs of the village. This was a unique condition of affairs, for in this part of the Punjab there was no village where Christians had such privileges.

Perhaps the greatest advancement made during this period was in organizing and establishing self-support congregations. The people also grew in the grace of giving, the contributions rising from Rupees 45 in 1897 to Rupees 1000 in 1904.

Missionaries and Indian helpers suffered alike from the diseases incident to newly opend land. Many mounds mark the places where little ones, unable to stand the rigors of new settlement life, were laid away.

When the Book of Remembrance is opened what a blessed "Well done" will meet some of the Punjabi pastors who served so faithfully in their out of the way hard places!

In 1904 upon the return of the Hollidays to America for furlough, the Rev. H. C. Chambers was given charge of this district. A year later Miss Bertha Work was sent to take the place of Miss Embleton who had been transferred to Sialkot, but she was able to stay in India only a short time on account of ill health. In the meantime Miss Logan had been called to school work in Gujranwala, and the work among the women was taken up by the Misses Cowden and J. E. Martin. These ladies remained in the district until the end of the first term, and consequently were able to visit the villages more often and notice the progress of the women, their growth in the knowledge of the word and in the appreciation of spiritual things. A great deal of effort has always been put forth by the lady missionaries to get the little Christian girls into either day or boarding schools, and their constant agitation of this matter is now bringing forth fruit—this district, though by no means having the largest Christian community, has perhaps the largest number of Christian girls in school of any district in the Mission.

In 1911-1912 this district was under the supervision of the Rev. W. B. Anderson and Rev. W. M. McKelvey, but was again put in charge of Rev. H. C. Chambers on his return from furlough. Miss Jeanette Hopkins has been located here since 1913, and Miss Ethel Wilson (now Mrs. Colvin) spent one year in the work during Miss Martin's absence in America.

During all these years progress has seemed very slow, yet within the last decade the number of Christians has trebled, and the number of Christian boys and girls in school has greatly increased. One of the hindrances to progress among the Christians has been their unsettled condition, owing to the fact that, outside of Martinpur, they own no land and move about from place to place trying to better their condition. Another hindrance has been the coming in of proselyting sects. For several years the Plymouth Brethren worked

among the villages, drawing away as many as they could. They have been followed by the Seventh Day Adventists, who have located in the very center of the district, and have placed a force of eight or ten workers in the northern part of it. Only He Who has promised to protect His people night and day can keep His church from the evil which naturally follows such conditions.

A noted improvement in the educational work has been the establishment of an Anglo-vernacular Middle School in the Christian village of Martinpur, for which a fine new building has been erected recently. A flourishing school for girls with an enrollment of sixty is also carried on in a neat new building in the center of this village.

Within the last few years the district has again been divided, and the northern half known as the Hafizabad District has been taken over as a home mission field by our Synod.

SARGODHA.

By Miss Laura Cleland.

"THE WILDERNESS and the dry land shall be glad, and the desert shall rejoice and blossom as the rose." Isa. 35, 1.

Could you have seen Sargodha fifteen years ago, dry and barren, with nothing but sand as far as the eye could reach, and could you see it now, mile after mile of greenness, league after league under cultivation, you would see how the desert has literally been made to blossom as the rose. Could you have seen the inner lives of some of Sargodha's people fifteen years ago, bleak and barren, and could you see them now filled with fruit, you would see an even greater transformation.

Although Sargodha is one of our newest stations, yet work has been carried on for many years in a part of the district. In 1884 Rev. T. L. Scott, at that time in charge of Jhelum District, was ordered to look over the Bhera field with a view to commencing work there. He started a girls' school in Bhera city, with an Indian Christian woman in charge, and one for boys in Miani. After a few years the Hindus objected and had the girls' school closed, for, "our girls," they said, "now know more about Christianity than they do about Hinduism." Dr. and Mrs. Scott

MISS EMMA DEAN ANDERSON
Founder of Zennana Home for Widows.

and Miss E. D. Anderson spent as much time among the villages of Bhera as the work in their own large district would admit. Miss Anderson commenced zenana work here and the first time she preached in Bhera homes she was stoned as she walked through the streets, and had to appeal to the police for protection; nevertheless the gospel found its way into many homes.

In 1891 Dr. Sophie E. Johnson, in addition to her hospital in Jhelum, opened a dispensary in Bhera. Work was first carried on in a part of the

church building. In 1898 a dispensary building was erected. From the first this work was in charge of Miss Morgan, an English trained nurse. She worked up the attendance by riding horseback to the surrounding villages, giving out medicines and telling people about the dispensary. Once the work became known, the women were ready to come of their own accord, until now the number in attendance amounts to 90 per cent. of all the women in the country around Bhera. After some years, Miss Aldridge, Miss Morgan's cousin, came to her assistance. Great credit is due these women whose patient, conscientious work and earnest, consecrated lives have made a great impression on Bhera city, and on the villages for many miles around.

THE SARGODHA MISSIONARIES.
Dr. and Mrs. Holliday, Dr. Brown, Miss Warnock, Miss Martha Strong.

Dr. Johnson rendered a very loving service to the women of this district, not only by coming to look after the dispensary as often as her work in Jhelum would permit, but also by her itinerating at times among the villages. She was cut off, as it seemed to us, in the midst of a work in which she was greatly needed, when the Lord called her to Himself in 1902.

In 1889 Rev. and Mrs. J. H. Martin and Miss McCahon were located here, where they spent five years laboring in the city and villages. In the former they found the people hard and indifferent, but in the latter often receptive.

For one year Miss M. R. Martin was associated with Miss McCahon here, and won her way into many hearts. With the exception of her help Miss McCahon was alone in Bhera for about seven years. Faithful and conscientious in every thing, her self-sacrifice is perhaps more clearly shown by her living year after year in a house in the native city, with other houses built wall to wall, and a vile smelling drain just beside her dwelling, that gave, by way of variety, a more awful stench than usual. Would your consecration be equal to the test?

In 1902 the Government opened a canal through this region and a great tract of desert land now came under cultivation. Hundreds of villages sprang up in a very short time, and soon the whole aspect of the country was changed. The mission was not slow to take advantage of this opportunity, and as there were not enough missionaries for both places, those who were in Bhera were transferred to Sargodha which was made headquarters for the missionaries, and the name changed to Sargodha Mission District. So Bhera city, cold, hard and indifferent, was left, except for the mission dispensary and its faithful workers, an Indian evangelist, and an occasional visit from a missionary. Much might be said in praise of those who worked in this hard place, sowing the seed beside all waters. They will

AFTER SIXTY YEARS—BOYS' INDUSTRIAL HOME AT GUJRANWALA, INDIA.

Rev. Andrew Gordon, D. D.

Mrs. Andrew Gordon.

Miss Elizabeth Gordon.

Rev. and Mrs. R. A. Hill

EARLY MISSIONARIES TO INDIA.

one day come into the fulness of their reward.

New interest centers around Sargodha, with its ever increasing and ever fluctuating population, with its problems of occupation and organization. Most of the colonists brought their serfs with them, all low caste people, some of them Christians, who, by hundreds and thousands were requesting baptism, and had to be taught. The growth of the church was very rapid at this time. Between the years 1902 and 1912 the members and adherents increased from 115 to 7568. Great was the labor of these first years, and much credit is due to the pioneers in this work, Rev. and Mrs. J. A. McConnelee and Miss E. D. Anderson.

From the beginning Mr. McConnelee endeavored to build up a self-supporting church and it is largely owing to his efforts that Sargodha now has seven self-supporting congregations. Some of the Indian evangelists also might be named who endured heat and cold, hunger and thirst, to care for these needy ones. Efficient workers, however, were far too few and much of the routine teaching fell on the missionaries. And as day and night she taught the people to prepare them for baptism, Miss Anderson's throat gave out. She could not speak out loud for days, yet she kept on teaching in a whisper. Her throat has never recovered from those strenuous times.

A valued worker for more than two years in this field was Miss Minnie Alexander, of the Associate Reformed Presbyterian church of the South. She worked under our Board until her own church sent out other missionaries, and took a field for themselves. Miss Alexander did very faithful work and left her impress on the district, and is still lovingly remembered by many. In the mission, too, she did much to cement the friendship of the two missions.

Dr. and Mrs. M. M. Brown came to Sargodha in 1906 and opened the medical work. Dr. Brown usually itinerated during the winter, and his services as a physician were very much appreciated by the village people who have so little help along this line. Part of the time he was in charge of the entire district in addition to the work of the hospital. Always a lover of the Bible and a fine personal worker, since his ordination he gives most of his time to evangelistic work.

Though they both had families of young children, Mrs. McConnelee and Mrs. Brown did what they could for the women of Sargodha, in the home, in the villages, and among the women of the city.

Rev. R. E. Ayers came to Sargodha in 1912, bringing with him all the enthusiasm of the new missionary, combined with a deep interest in every thing connected with the establishing and building up of the church. A few months later we welcomed his bride, Violet Scott Ayers. She spent less than fifteen months in our midst, but the fragrance of her life still lingers. Many of the ignorant village women who saw her but once still talk of her, and of the beautiful things she told them.

On the transfer of Mr. Ayers to Rawalpindi to assume the general treasurership in 1914, Rev. and Mrs. J. A. McArthur were located here. Coming as they did as second term missionaries, with their experience and knowledge of the people and with acquaintances already in the district, they were very welcome. Especially did we appreciate having Mrs. McArthur, with her bright, cheerful ways, and the experience she, as Sue Cooper White, had gained

before her marriage. She, too, was permitted to spend less than fifteen months in service for the Sargodha people, when she was called away from husband, little children, and many sorrowing friends. The work she did in the district, especially for the mothers, abides, and will continue to bear fruit.

In the beginning of 1913 Dr. Winifred Heston came to Sargodha to take charge of the medical work of Sargodha and Bhera. A gifted physician and a splendid surgeon, Dr. Heston would soon have built up a great work, but her health could not endure the tropical climate, so after two years here she was compelled to give up the work, much to the regret of all of us who had come to know her and the possibilities that lay within her. It was not easy for her, either, to leave India, for, since childhood her ambition had been to be a missionary.

Dr. J. P. Simpson, who already had more than enough to do in Jhelum, now had the Sargodha and Bhera work as well. It has been a heavy burden for her but it was that or close the hospital. In spite of disadvantages the work has prospered, and could it only have a resident physician much more could be accomplished, as the territory from which patients can be drawn is almost unlimited.

Those now in Sargodha are Dr. Brown, who has spent nearly all his missionary life here, and Misses Ruth A. Warnock and Martha F. Strong, the former three years, the latter one in Sargodha, with Dr. and Mrs. T. E. Holliday, who, after three terms in other parts of the field have now been located here, and with their knowledge of the work and people, are a strong team.

The work among the Christians, to say nothing of that among non-Christians, having grown too heavy for one set of missionaries, of late an attempt has been made to carry on two camps. What shall we say of the hundreds of villages and hundreds of thousands of people in this district who are absolutely unreached by the gospel message? The villages round about Bhera where some of the seed sown years ago might now be bearing fruit—the jungle people of the desert, to whom these things are all new and strange, and those who have come from other districts who may or may not have heard the Word some years ago? What shall be done for all these whom your efficient, over-burdened workers cannot begin to reach? The church, before God, is responsible.

SANGLA HILL.

By Mrs. E. F. Stewart.

SANGLA HILL on the map lies between Lyallpur and Khangah Dogran. It is a Junction, where the roads from Wazirabad and Lahore join, and thence go on to Multan. It is one of the towns of the "Bar," or desert, which was a barren waste before the English Government put in a system of canals. It was inhabited by a tribe of people called "Janglis" who roamed about and made an art of, and a living by thieving. A boy was not considered a man, or allowed to marry until he had performed some daring theft. Then he was presented with a turban and entered manhood (?)! But now the water from the canals has brought life to the desert. Every year sees less waste and more cultivated fields, with here and there a fruit garden.

Sangla Hill District used to be a part of Lyallpur, but the two in one were too large to be properly worked, so the district was divided, and Sangla Hill made the headquarters of the new district.

In 1901 Rev. Robert and Mrs. Mar-

well were appointed to work at Sangla Hill. As there was no place for them to live at Sangla, they had to live at Lyallpur and work the district from there. After a few months they were called away to other work and Sangla was left in charge of the Lyallpur missionaries.

In the fall of 1905 Rev. and Mrs. A. B. Caldwell with two of their children, were located at Sangla Hill, itinerating that winter with the Lyallpur missionaries. In March of 1906 they took up their abode in the school house at Sangla which had been closed for many months. This school house comprised one large and two very small rooms. One was used as a bath room and one as Mr. Caldwell's office. The large room was dining, sitting, bed room and kitchen. It was almost impossible to keep glass in the windows, as glass has a fascination for small boys who seem to think it was made for a target. Through these broken windows the women would stop and talk with Mrs. Caldwell and watch her at her work. Not far away was a stagnant pond, where the refuse of the city was dumped. When the hot winds blew across this pond and refuse through the school house, the condition can be better imagined than described.

In the fall of 1906 Miss Kate Hill was located at Sangla Hill on her return from furlough, and the next spring Miss Brotherstone joined her in the work. Land had been secured, and the bungalows for the missionaries were in the process of building. When the itinerating season was over the missionaries lived in tents until one house was roofed; then, before floors were laid Mr. Caldwell and family moved in out of the awful heat. For a time the Caldwells had their beds in a room without a floor. There were two small rooms and bath rooms with floors, one of which Misses Hill and Brotherstone shared, and the others were used for dining room and pantry. There were no doors or windows in the house until June. Miss Brotherstone says, "Well do I remember my first Sabbath in Sangla Hill! I arrived on a Saturday afternoon. Early Sabbath morning I was wakened by something coming down on my bed.

GIRLS' BOARDING SCHOOL AT SANGLA HILL

There was a stream of muddy water pouring from the ceiling. That evening we went to Sangla Chahur to hold service. On our way back, a dust storm blew up, but we had a lantern and managed to find our way to the house, which you will remember had no doors or windows. We chose a sheltered corner to sit in, while the wind and dust had free course through the house. After awhile it began to rain, but the wind did not stop, so perhaps you can imagine the condition of things with rain blown on top of all that dust. Mr. Caldwell had his office in a tent. This was blown down, his papers and books scattered far and wide, and some of the furniture broken. Missionaries would need to learn to take "joyfully to spoiling of their goods."

In the spring of 1909 we said good-bye to May and Joe Caldwell, who were sent home to be educated. Sangla was a lonely place without the children.

In the fall of 1912 the Girls' Boarding School was opened in Sangla Hill with Miss Flora Jameson in charge. Plans were laid for eight cottages, each cottage to contain from twenty to twenty-five girls. While the school was being built, and while the district ladies were itinerating, Miss Jameson lived in their house, and opened a school for twenty-five little girls as boarders, using the servants' houses for their accommodation. Only one who has experienced it knows the difficulty of working under such circumstances. The children were very much crowded, some had fever and other ailments, one had a bad case of pneumonia, and all had to be nursed by the one in charge. When the first double cottage was finished, Miss Jameson and the children moved into it; then new girls were admitted as the other cottages were built. The whole plant has now been finished for some time, and it is a school to be proud of. The Government Inspectress this spring said she wished those who were intending to build schools for girls, would come and look at this before making their plans.

Of late years there have been many changes in Sangla. In 1913 Miss Brotherstone went on furlough, Miss Minger taking her place. After one year, during which the women and children learned to love her, she became ill and passed to her reward in January, 1915. The following summer after Miss Hill left on furlough, Miss Spencer came to the help of Sangla for a few months. In 1914 Miss Betsy Fleming was located in Sangla and is working with Miss Jameson in the Girls' Boarding School. In 1914 when Mr. and Mrs. Caldwell went on furlough Rev. and Mrs. F. N. Crawford were sent in their place, but owing to Mrs. Crawford's health they were obliged to leave for home in April, 1917. This leaves Sangla District without missionaries for the time being.

In 1905 when Mr. and Mrs. Caldwell took up work in Sangla Hill, the mission had nothing there; and when land was secured it was perfectly barren, and the missionaries were told that nothing would ever grow on it, for there were evil spirit there. Now there are three bungalows and a school of eight cottages; a school building in the city where church services are held, and a home for the Indian pastor near by. The first compounds are now covered with grass, shade trees and fruit trees, beautiful roses, and nice vegetable gardens; and the school grounds are growing up nicely. It is marvelous what water will do for a desert, and these grounds are types of what the living water will do for thirsty souls, and as such are sources of great encouragement.

BEGINNINGS IN SANGLA HILL.

By Kate A. Hill.

Its Situation.

THE Sangla Hill District is one of the new districts of the mission. It is found in the very center of the great Chenab Colony. This is irrigated by the Chenab Canal, said to be the greatest irrigation ditch in the world.

Its Name.

It receives its name from a stone hill about two hundred and fifty feet high and a mile in circumference. The Punjabi people will tell you that the Monkey god was having a fight with one of his enemies and gathered stones from the Himalaya mountains and chased his enemy across the plains of the Punjab throwing stones at him. One of these stones fell at Sangla Hill. You can imagine the size of the gods that carried stones like that!

Its History.

In the Punjab Gazetteer it says that a famous Chinese traveler visited this place before the time of Christ. Alexander the Great is supposed to have fought one of his battles here on his famous march to the Ganges. Even to this day there are marks of fortifications to be found on this hill.

Its Mission History.

It was first a part of Lyallpur district. The missionaries used to come here once a year. We dreamed dreams of the time when this would become a separate mission station. We had all our visitors climb the stone hill to show them the wonderful country and the scores of villages that could be seen from the top of the hill. At the foot of the hill flowed the great Chenab Canal that brought the water miles and miles and made the desert blossom as the rose.

One year, urged by the need of this great field, Mr. and Mrs. Maxwell were sent to open the work in this district but Mr. Maxwell was only here a short time until the needs of other work called him away. However we still planned and prayed that some day this would be a separate district. When I came home on my first furlough I left on the train from Sangla Hill one cold, dark, dismal winter morning little thinking that when I came back again our dream for Sangla Hill would have been realized.

First Missionaries.

In 1905 Rev. and Mrs. A. B. Caldwell were sent to begin work in this new field. They had with them May and Joe. It was the beginning of their third term of service. In November, 1906, I returned from America to begin my second term. Miss Lena Brotherstone came the Spring of 1907, having just completed her first year of language study.

Their Residence.

When I arrived in November, 1906, I found Mr. and Mrs. Caldwell living in the town in a building that had been built for a boys' school. It was the hottest, dustiest and dirtiest place I have ever seen a missionary live. It was at the corner of the village where all the cattle passed by on their way out to pasture every morning. You know the cloud of dust that follows a herd of cattle. About the time the dust began to settle it was time for them to be brought back again. It had this about it that it kept the atmosphere of the place about the same by day and by night!

Little Joe Caldwell was taken very ill with malarial fever. One night just about sundown we carried him on his bed out to the camp that had been pitched on the new site. We hoped that the change out of the heat and dust of the village would break the fever. He was very, very ill. I shall never forget

the courage and bravery of Mrs. Caldwell as she walked beside his bed. There was never a thought of hardship nor a word of complaint. It was her dauntless spirit that kept us all happy and kept us from grumbling during all the trying experiences of those pioneer days in Sangla Hill.

The Mission Compound.

The site of the buildings for the new district was just across the road from the foot of the stone hill. It was a level bit of the desert, without a blade of grass or a tree. The first thing that I recall about this plain was that years ago the Lieutenant Governor visited the canal country and his camp was on this plain. The people built a triumphal arch of mud bricks and covered it with banana leaves. For years the remains stood like sentinels in the midst of the barren plain. On one side of the site chosen for our new house were bits of broken pottery, showing that long ago it had been the site of some village or city.

Our Nearest Neighbors.

There were over one thousand Pathans at work breaking stone on the hill that winter. These are the warlike people of North India. Many of the Punjabi people used to remark about how close we were to them and ask if we were not afraid. Even white visitors used to speak about how near they were and ask if they ever molested us. They never did. We thought it was because Mr. Caldwell and his helpers used to make friends with them by giving them medicine and dressing their old sores. They used dynamite to blast the stones and were often burned.

Thieves were said to hide in the hill and wait for the venturesome traveler who came beyond the canal after dark. Upon several occasions they ran to the light at our house crying, "Thief, Thief" or came to be cared for after they had been beaten and robbed.

The First Summer.

Dr. T. L. Scott built our houses the first winter while we were out in the district. He was closely associated with all the experiences of that first year. By the time it was too hot to live under canvas the roof was on the veranda and some of the smaller rooms but there was no roof on the main part of the house. We moved into these smaller rooms hoping that the roof would soon be finished. There were no doors or windows. It was harvest time and the coolies deserted us for the wheat fields, and there were the usual number of weddings and funerals among the carpenters and masons. Work almost stopped. June came and we still had no doors or windows, and we did have the usual number of dust storms. To us who had never faced them without doors and windows it seemed they were usually frequent and severe! I recall one night when Miss Brotherstone and I sat huddled up in the corner on one bed to keep the bedding from blowing away. The next morning we gathered up our belongings from all over that plain and some of them we never found. In after years when we shut ourselves in behind doors and windows we have often wondered how we ever endured it.

Our Garden.

As soon as possible we began to plan walks and drives. I had never thought when I first went to India that landscape gardening should form a part of a missionary's education. We had to get all our water for irrigation through the farmer's ditches about a mile and a half away. By the time it passed along the farms of half a dozen Punjabi farmers there was not much left for us.

Some of our land was to high and about eight inches had to be taken off before the water could flow over it.

I was ambitious to get some grass started during the first rainy season. So one day I had a small plot set out in grass hoping it would rain. But no rain came and I had no ditch to carry the water so I had two coolies carry water in a tub to water the grass. We had another missionary visiting us at the time and I have often heard him tell the story. But the grass grew and was the beginning of the beautiful garden and grass and trees and orchard that we have now.

The Indian people used to tell us that the cause of frequent failures was because evil spirits lived in the soil and that we never could have trees and gardens on that plain. In later years I have often been out in the yard when some one going by would stop to admire our grass and roses and gardens. They would express great wonder that we had been able to drive out the evil spirits!

Our drinking water was the greatest problem. We had to depend on the canal for all our water. Sometimes it was closed for repair or during the rains it was thick with mud and it was always the public bathing place for the people from the city. Then Mrs. Caldwell would take her horse and buggy and haul water from a well or the railroad station over a mile away.

The District.

The district is about forty miles long and twenty miles wide. It contains between five and six hundred villages. It has a population of about two hundred and fifty thousand people. Here and there were village Christians who had migrated to this district when the canal was opened. There were many inquiries. We began at once to visit the villages, to teach the inquirers, open schools, and establish preaching centers. All the time the urgent need of education for the Christian girls in all the districts of the canal country confronted us. This led to the establishing of the Girls' Boarding School which is a story of its own.

All the time the canal was an ever present object lesson to us of "wherever the river cometh there shall the desert blossom as a rose." We saw the transformation of the mission compound from the bit of dry and barren plain into a beautiful garden.

We saw barren ground changed into fields of wheat and cotton and mustard. Every where the desert blossomed.

There was no less wonderful transformation in the men women whom we saw changed from worshippers of idols into followers of Jesus. We saw lives quickened and changed by the Water of Life. We saw hungry ones fed and over three thousand brought into the church. I should like to tell also of the work in the city among the Hindu and Mohammedan women. Every door was open to us. All the nearby villages were visited during the summer months, and to the farthest corner of the district during the camping season.

We made it a rule that in every village we would make a friend. It became one of the greatest pleasures to visit these friends. We were more than friends, for they called us sisters. They always looked for our coming. One day one of them quieted all the noisy, chattering women and said to me, "Go on with your story, tell me again the story of the man born blind. I can't just remember, did Jesus meet him on the road or seek him in the town? We are just hungry for the message you bring." It was one of the heartaches and heart

breaks of those years that we were not able to give the message to every one of the hungry hearts in that district.

Additional Missionaries.

It was a great joy when the Girls' Boarding School was built and Miss Flora Jameson came to join our missionary band. The story of the beginnings of Sangla Hill would not be complete without her name. From that school there flow streams of living water in the lives of the village girls that are being educated. In later years Miss Bessie Fleming came to work in the school.

Miss Brotherstone's furlough came first. When she left us Miss Emma Minger came to take her place. Though only permitted to serve one short year yet her memory is very dear to the women of the town and district. A skilful and devoted nurse, she seemed the very one we needed, as we were so far from all medical aid for ourselves, the school girls and the women and children in the town and villages. The suffering condition of the women and children made a great burden on her heart and she had dreams and visions of a well equipped dispensary which would meet their need. For a few months her dream came true in a little mudhouse on the corner of the village.

But her health broke down and after a long illness the first break came among those who have labored in this field. Her death left a place that has never been filled. As the Caldwells came on furlough Rev. and Mrs. F. N. Crawford came to take their place but no nurse has yet been found to take Miss Minger's place. The need of India's women and the opportunity of service present a great challenge to a trained nurse to take up the work that is still waiting.

So runs the tale of the first years in Sangla district. Looking back we praise God for all that has been done. It was all attempted in much weakness for His sake and for the establishing of His kingdom. But there still remains much to be done. The women and children still look with longing eyes for the coming of the nurse to establish the dispensary. The sick are to be healed, the ignorant to be taught, Christ's little ones are to be shepherded, the weak are to be cared for and the erring are to be brought back. Inquiring ones are to be told the True way and the hungry ones are to be fed.

Sangla Hill as a station has had many ups and downs, and its history of the last two years has been very discouraging. Beginning with the illness and death of Miss Minger, the health of the Sangla missionaries has not been good. Miss Brotherstone has returned to the work here after her furlough, but soon had to be transferred on account of persistent fever. Miss Betsy Fleming contended with poor health for a long time, and the serious illness of Mrs. Crawford extending over a long period again depleted the ranks, until Miss Jameson was for a time the only missionary in the station. The Crawfords have since come home on account of Mrs. Crawford's health, leaving Sangla Hill temporarily supplied with a visiting missionary to tide over the summer and no lady missionaries in the district work. The need is urgent, and the call for labourers for this field which opened up with so much promise is imperative.

LYALLPUR.

LYALLPUR IS one of the four large mission stations made necessary for the colonists in the great tracts opened up by the irrigating canals which the British government has dug in the Punjab. The others are Sargodha, Sangla Hill and Khangah Dogran. The region

about Sargodha is watered by a canal leading off from the Jhelum river and the other districts are watered by a canal leading from the Chenab river. By the Chenab canal an area of more than 2,000 square miles has been transformed from a barren waste into one of the most fertile wheat producing tracts of North India and a scanty population of pastoral nomads has been replaced by settled cultivators numbering nearly a million.

When the Chenab colony was opened in 1896 many of our Christians from the older mission districts migrated thither and for several years there was great confusion in the membership rolls till they were relocated by the missionary and his helpers in the new districts. The first years of the missionaries in the canal colonies were largely occupied in this work of reconstructing the Christian community.

In 1897 a committee consisting of Dr. Martin, Dr. Cummings and Dr. Porter was appointed by the mission to locate a mission station at Lyallpur. The other two members of the committee traveled part of the distance on the construction train of the new railroad that was being built to parallel the canal and were met by Dr. Martin and taken to his camp on the banks of the new canal near the present city of Lyallpur. The city of Lyallpur was indicated by lines drawn across the desert and with the help of the government engineers a favorable site was chosen for the missionaries' bungalows and for a church.

The missionaries who have labored in Lyallpur have built substantially. Dr. J. H. Martin organized the Christian community and built the mission bungalows. He was followed by Rev. Osborne Crowe and Rev. Wm. McKelvey under whose supervision the Christian community made rapid advancement. Mr. Crowe built the Lyallpur city church, one of the best church buildings in the mission. In later years Dr. Martin was again located in Lyallpur and has done a great work not only for Lyallpur but for the whole mission by his special method of Bible instruction designed for the unlearned village Christians. This method of instruction through the memorizing of Bible stories has now been adopted by all the district workers of the mission. Rev. James Harper Colvin and his newly wedded wide, Mrs. Ethel Wilson Colvin, now have the work left vacant when Dr. Martin went on furlough.

In the early days of the station Miss N. J. Spencer and Miss Kate Hill were the lady missionaries of Lyallpur and no where in the mission field has there been better work. In later years Miss Hill was sent to open the work in Sangla Hill and Miss Lillian McConnell and Miss Spencer have worked together in Lyallpur. More recently Miss Jean Morrison has joined the force to work among the women of Lyallpur city.

The Lyallpur Christian community is in a very special way Miss Spencer's Memorial and a very substantial memorial it is. It was here she gave practically all her mission service of twenty-two years. Coming to the field about the time the new canal region opened up she was assigned to this station and labored there till her death in 1916. Her calm judgment, clear vision, practical methods of work together with a strong constitution and unflagging zeal made her specially fitted for this difficult field. Many will be the saved ones from Lyallpur district who will rise up on the great day to call her blessed.

Through the efforts of these missionaries the Christian community of Lyall-

pur has grown to 3,370 with 2,072 active church members. There are four organized congregations, the most prominent of which is in Lyallpur city and has the only pastor in the mission who has a college education.

RAWALPINDI.

By Minnie Parks Anderson,
New Wilmington, Pa.

RAWALPINDI is the most northerly of our mission stations, as you will see by the map, the one nearest the Afghan frontier. It is the largest and most important native city in the Trans-Jhelum section having about 100,000 population. It is a very large military centre, the largest English cantonment in the world, I have understood. Outside this populous city lies a tract of about 10,000 square miles called Rawalpindi district, reaching away up to Kashmir border on one side and over to Beluchistan on the other. This district exclusive of the city has a population of 900,000. These are about ninety per cent. Mohammedan, and having the very best of the Punjab climate as theirs are perhaps the sturdiest in physique and forceful in character of all Indian peoples.

I distinctly remember that in the first annual meeting after my arrival in India the item of business most interesting to us was the proposal to take over this vast territory from the American Presbyterian Mission who offered it to us at initial cost because it was far removed from the rest of their mission territory and adjacent to ours. The price was infinitesnial. The opportunity great. It was as you might say the "Louisiana Purchase" of our Mission. The work had been undertaken there as early as '56. Only two or three years after Dr. Gordon's occupation of Sialkot.

The first missionary baby born there, Rev. J. H. Orbison, M. D., missionary in Ludhiana, India, being a good friend of mine I asked him to tell me something of first conditions there. Herewith his reply:

Dear Mrs. Anderson:—

Rev. J. H. Morrison, D. D., was the first missionary appointed by our mission to open work at Rawalpindi in 1856-57. My father succeeded him in '58. He put up the first, and at that time the only bungalow on the mission compound. That bungalow (in which I was born) was afterward absorbed into the Gordon College buildings and used as a library and science rooms. My father, started the school for boys in a building used by Government as a Normal School and handed over to our mission. In that same building was a hall used for church services. (The present church was built by Dr. Thackwell). My father started the girls' school in the city (probably the first school for girls in the Punjab) which was patronized by some leading men of the place, whose women my mother used to visit. He also started a school for low caste boys (probably, also, the first of its kind in the Province).

At that time he remarked in his report to the mission, "The time may come when the last shall be first." Some of the Sikh sirdars and their families were friendly to the mission and would send gifts at Christmas time. The English officers also helped a great deal. But those were wild days. The Afghans used to come down from the hills every year with horses for sale and I remember them running races along the road in front of our house. In those days there was a Rev. Isador Lowenthal (a converted German Jew) joined our mission and was in Rawalpindi for a time on his way to Peshawar where he was stationed because he wanted specially to carry the Gospel to the Afghans (as the descendents of the Ten Tribes). He was a good linguist, knowing Persian and Pushtu.

He did six years of wonderful work in Bible translation into Pushtu and much literary work besides. He was murdered by his fanatical Moslem servant and lies buried in Peshawar.

Rev. E. M. Wherry, D. D., L. L. D., a veteran missionary of the same mission in writing of those first days speaks particularly of the church. "The church, according to our custom, was organized immediately, the charter members being the missionary and his wife and Christian employees." He also says, "Mr. Orbison began the two boys' schools, Lal Karti and Saddar Bazar. Mrs. Orbison had a fine school for girls under the patronage of Sirdar Nihal Singh. My wife had it as her first missionary work. We left Pindi in '69. Dr. Thackwell was followed by Dr. Hermon and others till in '92 your regime began."

RAWALPINDI MISSION CIRCLE.

I asked an old native elder nearly blind who has been in the church since before our mission took over to tell me something of the old days compared with the new. First he laughed and then his face grew sad. It brought back sad as well as happy memories—the memory of the loss of that noble Indian Christian woman and dear wife of his. Mrs. McAuley who for years before and after our occupation was, without renumeration, the prop and mainstay of that girls' school. The next day he came over bringing the old Sessions Book and together we posed over its musty pages, written sometimes in one character, sometimes in another according to the nationality of the clerk. There we found record of the organization October 3, 1856, and the signatures of the eleven charter members; one evidently an English civilian; one a former Hindu written in Hindu; one a former Sikh, written in Gurmukhi; one a former Mohammedan, written in Persian Urdu; and one who made only her mark. A prohetic company surely! Later in March '57 the account of the baptism of the first convert from the Hindus, and his wife in '59, and in '58 of the first convert from Mohammedanism. We found the various missionaries babies baptisms and death of one who had he lived would now be very old; the first case of discipline—an elder for drinking and gambling. We find an English soldier's baptism and later that of his

wife recorded. Also a Mrs. Obrien "who though baptized as a child in the Church of England declares that she has learned all she knows of the Gospel in attendance upon the services of this congregation." There are also "J. N. B.— Esq." and "Mrs. B.—". These old pages speak to us of other days, and another India. One cannot imagine an "Esquire" connecting with a native church in these days nor a "session meeting in the parlor of Captain So and So to examine his ayah (native children's nurse) for baptism," In those days the relation between the races must have been much less sophisticated than now, and Gospel privileges inaccessible to Europeans.

In '73 is mentioned the baptism of the first low caste man in Pindi and this also is added "probably first in Punjab." Special mention also is made of how worthily he graced his profession, being entirely independent financially, of the mission and held in honor all his days by even high caste Hindu men. One thing more by which we were struck by the old Session Book was the prominence of "cases" and "investigations," page after page finely written of "testimony." One remarkable summary up is as follows: "While nothing is proven there is a strong suspicion that the party under trial has not been keeping the Sabbath as he should!"

And so our predecessors, beginning with a desert as it were, with Arabs horse racing on what is now one of our most beautiful boulevards, and a pottery where our pretty church now stands, after thirty-five years of effort and prayer, handed it over to us blossoming as a rose; three bungalows, three boys' schools with hundreds of pupils, two girls' schools smaller, one beautiful church with congregation and good Christian community.

Under our regime, the first notable entry in the Sessions Book is in '97 when immediately after our first great Punjab Revival is the record of the calling and installing of a pastor on self-support basis. When he, Padre Ganda Mall, was asked about how much salary he must have, he said, "I can take $35.00 (the former pastor's salary) if you folks give it yourselves, but not one cent of foreign money!" They made up "$5.87 and 16 cents a month for house rent." He came with his wife and his six children and became one of the notable pioneers of self-support in the Punjab. The church now pays $20.00 and parsonage and has an assistant pastor who does city mission work. There is also a flourishing branch congregation in another part of the city with its own pastor. It has the sympathetic oversight of Rev. and Mrs. R. E. Ayers, who are much loved by the people.

Those schools which grew so well right from the first have never lapsed. The Central High School now represents about 1000 boys and in it one of those prophecies became true—concerning the last becoming first. For the beloved and highly honored Head Master, Mr. B. Samuel, from the low caste has under his care plenty of descendants of those high caste Sirdars and Brahmans and Khans. Under the efficient management of Rev. J. C. Himrich these schools are forging right ahead. Out of this High School and supplementary it is the Gordon College. The first classes for the Intermediate examination were opened in the High School building in the city by Rev. E. E. Fife, D. D., in '98. The present beautiful college building costing $28,000 was entered in '02. It is almost entirely the gift of the Misses Eleanor C. Law and Ina Law Robertson. Its growth is most encouraging: At the

RAWAL PINDI CITY General View and Street Scene.

Courtesy Foreign Board.

first 38 students, now 174, and from a staff of 7 (only one American missionary and but one Indian Christian) to a staff of 13 of whom 4 are American missionaries and two are Indian Christians. Under management of Dr. E. L. Porter, the present President, it has attained a very high standard of scholarship.

The two girls' schools spoken of are now three and with attendance of about 200, having the entire time of one of our lady missionaries, Miss Fannie C. Martin now being its efficient manager.

Besides the growth of these various endeavors which were already initiated, a large itinerary work was begun in the outlying district and has been built up more and more. The very year the mission took over charge an itinerating missionary was appointed, but owing to the fewness of laborers, Pindi has many times been robbed of her itinerants. Notwithstanding this a considerable change has been wrought on the whole district, the attitude of the people shifting from one of suspicion, fear and hatred at first, not infrequently expressed by stones and clods and other missiles, to one of confidence, cordiality and in places affection. A wonderful readiness to buy and read God's word has been one feature and during the past seven years 1000 copies of the New Testament and unnumbered Gospels and other portions of Scripture have been sold—not given—to them. "The seed is the Word." It is springing up even now. The mission contemplates two new stations—one a medical plant in Mandra, (a railway junction between Pindi and Jhelum) the other already planned, Campbellpur, up farther than Pindi towards the frontier. Misses Josephine White and Lena Brotherstone are at present holding that fort till more extensive occupations shall be possible. Miss Mary A. Lawrence and Rev. W. T. Anderson, D. D., are at present the itinerating staff.

SUMMARY.

AFTER SIXTY years of strenuous work we would pause a little and take a long look backward. At close range it is difficult to get a good prospective, and the stress of present duty is apt to shut out the larger vision, so it seems necessary to pause once in a while to stand off and contemplate the work of the years.

After six decades of effort what have we to show in the way of achievement? During these years there have been one hundred and seventy-two missionaries regularly appointed and sent out by the United Presbyterian Church to fulfill her Lord's commission in India. Of this number sixty-eight have retired or died and the rest are still laboring in the Punjab. Of those who have died twenty-one await the resurrection morning in India's soil.

To show something of the work accomplished by the 172 we would tell you of the Indian church, the objective of all the other work. Itinerating, Primary, Middle and High Schools, College, Training School, Industrial Homes, Zenana Work, Seminary—these are all organized and carried on but with one end in view, the creating, nurturing, building up and establishing of the church—India's hope.

The whole area of our mission field in the Punjab is 24,233 square miles. This territory is divided into twelve mission districts. The aim of the mission has been to have one married missionary and two single ladies in charge of each district. Some times because of shortage this could not be done. The remainder of our number are in charge of our in-

stitutions. The population of these twelve districts and of our whole field is 5,433,287.

The following tables will give perhaps the best idea of the growth of the church which has doubled its membership seven times in forty years, and more than three times in the last ten years. The gross increase by decades of the Christian community is a follows:

1855-1875, 250; 1875-1885, 3,500; 1885-1895, 9,500; 1895-1905, 18,212; 1905-1915, 58,287.

The increase in regular church membership has also been in good proportion: 1905, 11,159; 1910, 24,352; 1915, 30,689.

The number of organized congregations has had a two-fold increase in the last decade; four-fold in the last two decades; thirty-two-fold in four decades: 1875, 2; 1885, 8; 1895, 14; 1905, 31; 1910, 43; 1915, 64.

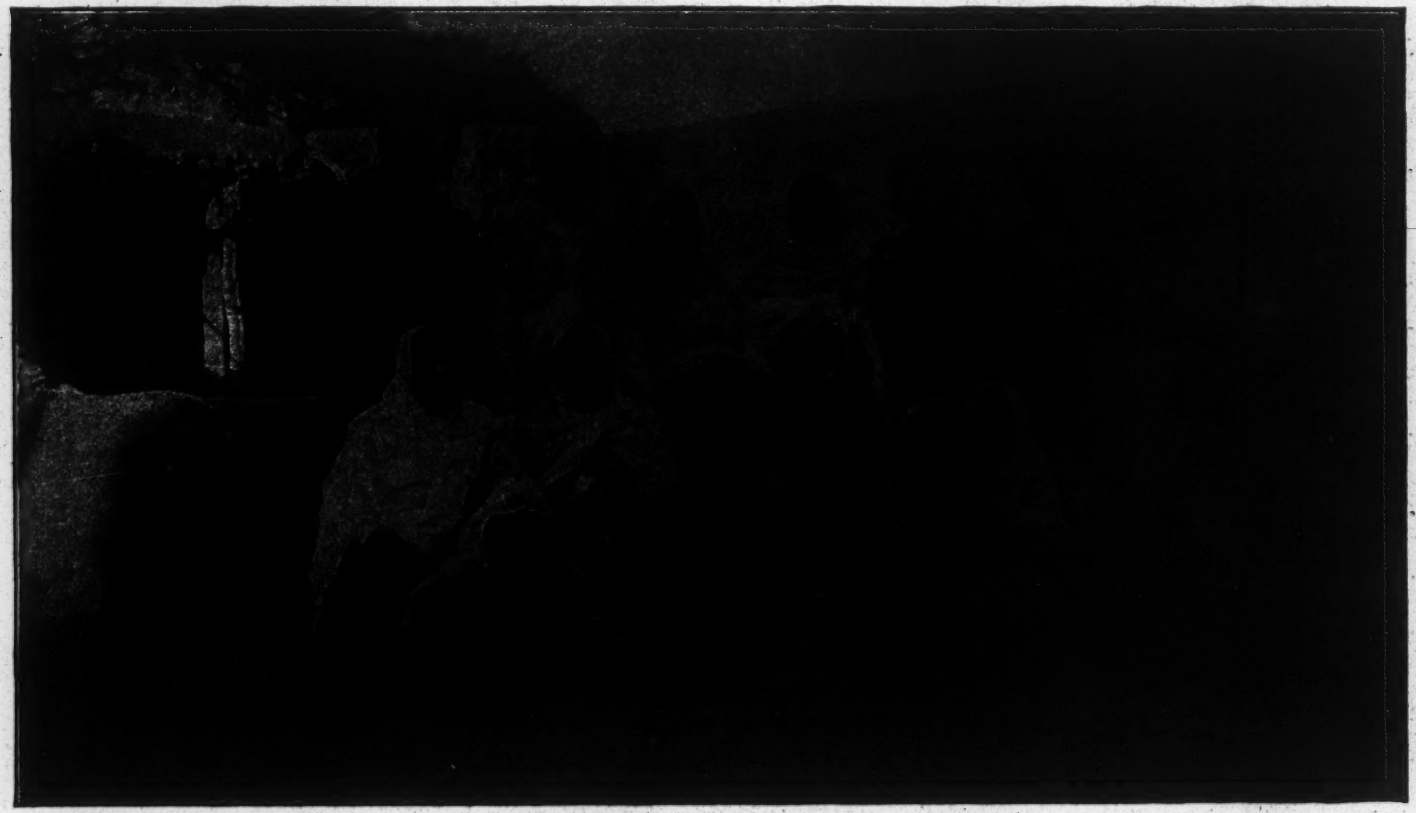
Of these sixty-four congregations there was in 1900 but one that was self-supporting. In 1905 there were twelve. In 1915 there were thirty-three. These congregations pay their pastor's salary and the expenses of the congregation, the other thirty-one pay more or less of the expenses.

Our Punjab Church is further organized into six Presbyteries, which in turn are united into the Synod of the Punjab. The Presbyteries and Synod transact all the business of the Church, the missionaries being in the minority in these assemblies.

Not only has some progress been attained in organization and self-support but our Punjab Church is also manifesting its life as a self-propagating Church. A number of congregations support "home" or "city missionaries." In addition, Synod has its own Home Mission Field in Mianwali, on the outskirts of our field, and in the midst of bigoted Mohammedanism, where it supports an earnest missionary, the Rev. Yusuf and his assistants. Synod has also recently voted to begin work in another field, Hafizabad, a portion of Gujranwala District.

The Elders of the Church of the Punjab, 251 in number, are yearly becoming more and more of a force in the Church. Most of them are illiterate, and very few have had the advantage of a Christian home from childhood, yet many of them have a grasp of spiritual truth that is wonderful. Of late years there have been organized schools for the elders to teach them the Bible and their duties in the Church and congregation.

It would be difficult to find a more earnest and self-sacrificing body of men than the ministers of the Indian Church. They have nobly fought their way through the initial period of self-support with hunger often, and heart break and tears, but they have persevered against tremendous odds and are now in most cases the beloved pastors of their people, who gladly share with them all that they have themselves. There are 45 Indian ordained ministers in the Church of the Punjab, 17 Licentiates, and 23 theological students. One of the ministers is a professor in the Theological Seminary, and is known all over India for his exposition of the Scriptures in meetings and Conventions, a truly Spirit-filled man. Another has been with the army Y. M. C. A. in France. Thirty-three are pastors. The others are engaged as evangelists in the districts and Bible teachers in the High Schools. And while we praise God for the 60,000 saved ones let us remember the 4,800,000 yet unsaved and prepare for the gigantic task yet to be accomplished. Shall we not set ourselves to accomplish it in this generation?



KANAYA AND FAMILY.

Back Row (left to right): 1. Lahna, evangelist at Kala; 2. The Rev. Ganda Mall, pastor at Jhelum; 4. Makka, wife of the Rev. Hamid-ud-Din, evangelist at Bhera; 6. Joseph, colporteur at Sargodha.
Middle Row 1. Miriam, wife of the Rev. Barkat Masih, pastor of Gujranwala; 3. Kanaya; 4. Wife of Kanaya.

* See our India Missions by Andrew Gordon for the story of Kanaya and family.

Courtesy Foreign Board.

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

A QUESTION AND ITS ANSWER.

A question asked me by a Moslem one day as we were traveling together from Minya to Assiut, was this: "What are you Americans doing in Egypt and why have you come out here?" I replied that, seeing his question was a comprehensive one, it needed a careful answer. I then formulated my answer somewhat as follows: "You have no doubt heard of, possibly seen, our hospitals at Tanta and Assiut?" He replied: "Yes." I therefore remarked that by means of these we were trying to show the Egyptians what Christianity had done for us in looking properly after our sick and sympathizing with one another in sickness and sorrow.

I then inquired whether he were familiar with our schools. He said he knew of them and wondered what we taught in them. I responded: "In them we teach all the ordinary branches of learning, and emphasize moral and religious teaching, that thereby we may teach your people the standard of education which Christianity upholds and so lift them up to the intellectual level that we ourselves enjoy."

And then I added: "You know, no doubt, of our churches here?" To which he readily responded, "Yes." I replied: "We preach the Gospel of Christ, the Saviour, Who came into the world to suffer and die for you and for me." I explained that Christ being an all-sufficient Saviour, saved us all together, and we as His servants here in the Nile Valley, could not teach otherwise, for we believe that Jesus Christ saves every one who believes on Him physically, intellectually and spiritually.

My explanation seemed to satisfy and even please my questioner, for we conversed about Christ and His salvation the remainder of the journey.

A VISIT TO MARIAM'S.

This Mariam is our young friend whose wedding is described in the Special Egypt Number.—Minnehaha Finney.

I have made many visits to Mariam's. When she was married a year ago she and Abd-el-hadie, her husband, made me promise that I would visit them often. They said that they would prepare a room for me so that I could be quite comfortable. The first time that I went they did not have the room prepared and so the only thing they could do to show their hospitality was to give me their own room. I had to take it, as much as it went against my notions to do so, for I did not fancy much sleeping in their bed, but I gave them to understand that I could not feel free to return for a visit over night unless they would have some other arrangement made. So the next time I went they had a room arranged for me. To be sure there was not much in it, but it was nice and clean and that was the thing that has made it possible all along for me to make these frequent visits to them.

This last spring when the Allegheny was at Aga and Mr. Work was holding a series of meetings there, I took occasion to go for a visit to Mariam. I stayed three days this time and went to the meetings in the evening, always getting some of the family to go along. The nephews, boys eleven and twelve years old, took great pleasure in going with me and took quite and interest in the meetings, so much so that they learned some of the choruses of the Bible songs and sang them in their homes. The old grandmother who is a fanatical old Muslim woman, when she heard these Psalms, was quite pleased and came to the conclusion that may be our religion was not so bad after all, at least she has become more tolerant of Christians. I felt that this was a very profitable visit with them. I managed to get Abd-el hadie to read a bit in the Gospel with

me at times. On Sabbath we read the first eight chapters of Romans and he seemed to take an interest in it, but I suppose it was rather a big dose for him all at once. On former visits we had often read together in the Gospel. He is a fine reader and it is a pleasure to have him read. But surely, his is a mind darkened with the god of this world. He knows life in the usual Moslem way, and I have discovered that this first year of Mariam's married life has been a great revelation to her. Several time she has become so disgusted with her husband's ideas of things and impure notions of life that she has been on the verge of leaving him. She tried to get me to agree with her in this, but I would not, for as I told her, we all knew he was this kind of a man when she married him. So this first year has, indeed, been a hard struggle for her but I have always done all I could to encourage her and to get her to keep her mind stayed on Christ Himself. For this reason I tried to visit her often and to keep her reminded of her position in Christ Jesus.

Once she told me that if she continued to live with him that she would have to sink down in the mire with him, that she would give up trying to live the Christ life. This was a blow to me for I felt that perhaps it was too much to expect of her and that thus being yoked with an unbeliever, it would turn out to her undoing. I have always felt that since this marriage was a thing we all had done everything to prevent that God would interfer on Mariam's behalf and give her sufficient strength to live the overcoming life in the face of all the difficulties. If she had gone into this marriage with an unbeliever freely choosing it, it would have been a different thing, but I felt that God would sustain her. So when she reached the verge of giving up to the life of evil, it was a great blow to me. I could see how hard it was for her, for I myself felt after staying in their midst for a couple of days that I had been among a host of evil spirits. Mariam's mother was there at the time of this visit I speak of especially, and although a well-meaning old lady she does not have much gumption and encouraged Mariam in her unhappiness. I said to the mother, "If I remember you were one of the chief ones in trying to get this marriage arranged, and were you in entire ignorance of Abd-el-hadie's manner of life?" No, she wasn't but she didn't know he was so provoking. They were blaming him with all sorts of things, such as taking hashshish, drinking, staying out late at nights, and other things too evil to mention. I had no way of telling whether they were true or not, but I tried to impress upon Mariam and her mother (she also says she is a believer in Christ) that it was our business now to undertake the great struggle of trying to get Abd-el-hadie out of this pit of mire. Christ died for the salvation of his soul as well as the soul of others, and He was now expecting us to be faithful witnesses and intercessors.

Mariam's physical condition has been the cause of much of her depression. Her neck has swollen up again and is fully as bad as it was last summer before the operation, but it is not possible to operate now for she is pregnant and there would be a great risk. Of course she is miserable, poor young thing, and it is harder to live the overcoming life than it would be if she were well and strong.

The fast, Ramadan, began the 20th of June this year, and I thought that I had better make them a visit before that time, so the week before the fast was to begin, I went on Saturday for a couple of days. I sent word ahead that I would be there on the noon train. I left Tanta at nine o'clock on the Mansoura railway line. It was the hottest day we have had I learned afterwards, although I did not quite realize it at the time. I knew I was rather warm, but I though that it was because I was crowded into a compartment with a lot of fat Moslem women. They were swells in more ways than one. I got quite friendly with them, and handed out some of my literature to them, as I discovered that one of them could read. She turned out to be the wife of a Cairo Pasha and has a sister in the Girls' College. She was on her way to her Ezba (farm). She was very delighted with the reading matter,

which consisted of various tracts and the Gospel of Matthew. The other woman was the wife of the Omdah of Telkha, and had a daughter who could read, so she begged for some of the reading matter. I value these opportunities that I so often have on the train in getting into touch with Moslem women from all over the country. I have from time to time met some very interesting persons. I have always thought that I would like to follow up some of them but I have never yet done so, simply because I have had so many other things to do. But I think that it would be quite worth ones while to do so.

I got off at Samanoud and went up to Sitt Hanum's house, conducted by the ferry-man who bespoke the job of rowing me across the river when it came time to cross to the railway station on the other side of the river. I had two hours to wait till train time, and as usual I spent the time at Sitt Hanum's. She was not at home, but her little neices were. They let on at first that they did not know where their aunt was, but I got out of them after awhile that she was over at Aga. I improved my time with the little neices. I had never before had much of a chance to talk with them for when their aunt is present they are very shy and quite dumb. But they brightened up wonderfully and I showed them some picture cards and told them the Bible stories connected with the pictures and they served me coffee and played the hostess beautifully. We had a fine time of it together. Finally it came time for me to cross the river. The boatman came for my suitcase, and I bid adieu to my youthful hostesses, and sallied forth. The row across the river is always a very real pleasure. It was especially so this hot day. But not so the ride in the train from Mitt Samanoud to Aga. I was again crowded into the women's compartment with a lot of Moslem women and children. They were from Cairo, going to the country to their friends to spend the month of Ramadan. It was the noon hour and my fellow travelers got out their food and set to work, but not until they had given me an urgent invitation to join them. All this is in perfect accord with Oriental hospitality. I didn't eat with them for it is quite as Eastern not to accept the proffered hospitality.

In a few minutes I reached Aga and little Mahmoud was there to meet me and to conduct me to the house. Mariam was waiting at the door to welcome me. One is always sure of a warm welcome from dear Mariam. It is a great pleasure always to make her a visit. This trip in the heat was a bit hard on me. Some way the heat gets away with me these days. So when I arrived I was rather exhausted, and it is always so hard to get rest in the middle of the day in these native houses. They have their dinner so late along in the middle of the afternoon, and that was the way it was the day I arrived, but I just had to grin and bear it. Sitt Hanum was there and also the other sister with her children so we were quite a company. We had a splendid dinner of kanafa and melokheya and other things ending up with shamman (musk-melon). Then after dinner I slipped off to my nice little room which was splendidly clean for me and had a bit of rest. Poor Sitt Hanum was not at all well. She had called the doctor from Mansoura to see her. This doctor is a cousin of the family. He was educated in France and is a man of the world, but still a Moslem. In fact, I suppose he does not believe in much of anything. I have always wanted to have a talk with him but never have had the chance. Sitt Hanum seems to be a bit afraid of this cousin and has always discouraged our getting acquainted with him.

When I arrived in Aga I was quite impressed with the air of business about the place. Every vacant spot seemed to be occupied with a threshing floor. The wheat grain was being tramped out by the cattle according to the style as described in the Bible. It was a very interesting sight. I wished that I might have had some of the new missionaries with me on this visit just to get a good idea of the way it is done. There were threshing floors by the dozens all about. Abd-el-hadie pointed out to me the ones which belonged to him. I didn't see

much of the little nephews during this visit, and I remarked about it saying that I had seen so much of them the last time and where were they this time? "Oh, they are busy riding behind the oxen that tread out the grain!" It seemed to be fine fun, in fact I quite envied them their fun. I wanted to join them in it. Wouldn't those Moslems had been shocked if I had! One doesn't even dare go out for a walk through the pretty fields out here in those Moslem villages. If one did, that is, if a "lady" would do such a thing she would quickly get called a "bad woman."

I stayed over Sabbath with Mariam and went over to the School for the Sabbath School, and then afterwards went to see several of the members of the Protestant community. They all think it a strange thing that I come so often to visit in this Moslem family. They all seem to think that it is like throwing pearls before swine to give them the gospel. It is too bad that our native Christians are so weak in faith in regard to the conversion of Moslems. I suppose it is because that they realize the difficulties that really do seem insurmountable. It does take strong faith and a faithful holding on and a willingness to use every small opportunity and to present the truth to every soul that is willing to hear. These visits to Mariam's there among that fanatical family are certainly full of splendid opportunity. Not opportunity spelled out in large letters, but I do feel that it is the sort of opportunity that is breaking down the wall of fanaticism. I was interested to see who it would be this time that would get to hear for the first time. Early Sabbath morning I soon saw who it would be. The oldest son of the head of the family, the oldest brother of Abd-el-hadie, who is a very bigoted Moslem, is the Fique of the family connection; Fique (Corn Reader), because he is blind. It seemed to be his day to read the Coran in the house of his young uncle, Abd-el-hadie. They seemed sort of embarrased because I was there, but I said, bring him along for I want to hear him recite from the Coran. This seemed to please the family, so they brought him in and as I was eating breakfast young Sheikh Mohammed recited the chapter of the Virgin Mariam from the Coran. Then when I had finished my breakfast I went into the room where he was sitting and talked with the young Sheikh and asked him to recite some more. Then after he got through I told him that now I would take my turn and sing to him some of the Psalms. He seemed very pleased and so we went on from one thing to another till he had heard a lot of the precious Psalms and Gospel. Then it came time for me to go to the Sabbath School so I asked them to keep the Sheikh till I would return, for I wanted to talk with him some more and to hear him recite some more chapters from the Coran. So when I came back he was still there, and I got hold of a Coran and followed him as he recited it. I really think it was very profitable for afterwards I took the Gospel and explained a lot of things from the Christian viewpoint that had been touched upon in the Coranic chapters that he had been reciting. Then he seemed so interested in the Gospel that I read to him about Christ and about His power to open the eyes of the blind, and that Spiritual blindness was the worst kind, and so forth. Sitt Hanum was a very interested listener, and in fact did her part well in explaining so that I think the young man really got interested. His poor blind face lighted up with interest through it all. I told him about how we had the Gospel in raised type and that it was easy to learn and that many learned to read for themselves. That seemed to interest him very much. How I wish that he could learn to read the Gospel for himself! Taking it all in all, I felt that it was a very profitable visit.

But a visit like this is a bit hard on the flesh. I felt that I could not put in another day of it so I struck off for home on the six o'clock train Sabbath evening. I had to wait over several hours in Samanoud, so Sitt Hanum arranged for me to go to her house to spend this time. They sent with me to conduct me a cousin of the family, a sort of "poor relation" who seems to give his time to

them doing all sort of little odd jobs. His name is Hamza. I have never had much of a fancy for him, but he seems to have an influence over Abd-el-hadie, so I put it down in my mind that I would take the opportunity of having a talk with him. He conducted me to Sitt Hanum's house after crossing the river by boat. How I wished for some congenial company so as to take a sail on the river at the sunset hour. It was delightful and just the right time for a pleasure boat ride. But we went straight to Sitt Hanum's house. The little nieces of Sitt Hanum were there and also the children of this cousin, Hamza. I had a very profitable three hours with them all. The children were very interested in hearing Bible stories. In fact they would hardly let up on me. Then I took the opportunity of giving this man Hamza good dose of the Gospel. He asked many intelligent questions. I really got a better opinion of him.

It was a bit of a wonder to me just why Sitt Hanum was absenting herself from home. In the course of the conversation I discovered that she had had a poison scare. It seems that several days before she had taken violently sick. They immediately thought that she had been poisoned by some of the servants or someone at the instigation of this man who has a case in the Court against her. So her relations packed her off to her brother's house in Aga, and put this Hamza in charge of her house in Samanoud. Of course, there may be nothing in it at all. It goes to show how suspicious they are of each other. This poison stunt is a great thing with these people. And they all are afraid of being poisoned.

I got home along about eleven o'clock at night. It was rather a late hour, but it seemed quite all right to be out alone, although I would not like to make a practice of traveling so late. I was glad that I had made this visit. I was very pleased with Mariam's spirit. Before I left her we spent sometime together on Sabbath afternoon alone in my little bed room in her house in prayer. I think that she prayed more in the Spirit than I have ever heard her. She seemed more resigned to her condition and more concerned about those about her than she had ever seemed before.

I want to visit her again when I get back from the meeting of the Association in Cairo, and after Ramadan is over, and before I go down for my summer vacation in Ramle. I pray God that she will be taken through her critical time safely. The swelling on her neck is much against her, and the doctor has given the warning that she is in danger of blood poisoning.

Several very interesting little things happened while I was there, not much worth mentioning, but of interest in that they show up Moslem superstition. Mariam told me that an old sheikh had been brought around a few days before who wanted to exercise some of his powers of magic over her. He was said to be possessed with a female spirit of divination and so had the power to throw a magic spell over a female who is suffering with any sort of sickness. Mariam had to take her stand that she would have nothing to do with such demon worship.

Sitt Hanum's and 'Abd-el-hadie's married sister was there on a visit with her two children. The little baby was a little dear. She had it well loaded down with all sorts of charms. One of these charms was rather an interesting thing. It was a silver disk sort of a thing with the magic square engraved on it. She told me that the baby's father had worn this very identical charm when he was an infant, and that it was very potent.

The Sabbath afternoon that I was there I caught on to a conversation that put me on the alert. An old sheikh of some sort had come in to lay down the law to the family that Abd-el-hadie's wife would have to keep the fast of Ramadan. Then I proceeded to lay down the law from my point of view. I don't think that they would attempt to make her keep it on account of her state of health.

Another thing which touched me very much was poor Mariam's awkward attempt to get ready the little clothes. It seems that Moslem's never do this in

advance like we do, that they have a superstition which prevents them from making any sort of preparation of this sort, but Mariam, in her desire to be like us in this matter as well as in other things was making an attempt to get some little things ready. And the interesting part about it was that Abd-el-Hadie was as much interested in the little things as she was. So when I returned home, I set to work and made a set of little clothes, and put some blue ribbons on them. I sent them by mail and got a letter from Abd-el-hadie thanking me for them.

INDIA.

Mrs. E. F. Stewart, Sialkot, India, Editor.

A MORNING'S VISIT.

A hot July morning. Streets baked in the sun. No trees for shade. This is Sargodha. Surely if sunshine kills germs this city should have fewer than some of our older cities. Her streets are broad and trees are nowhere to be seen, so the place gets the full benefit of a mid-summer Indian sun. The reflection from the ground and walls dazzles one's eyes, and the heat is most oppressive. We hurry on. A woman calls to us to tell us that her daughter is improving. On a previous visit we had given advice as to her care and now they make further inquiry. A few words are spoken and she seems so grateful for our sympathy. However, when we remonstrate with her for keeping the Mohammedan fast, our suggestions are not so well received. Her poor baby of six months looks like a skeleton, and is crying with hunger. But the desire to acquire merit by keeping the thirty days' fast deafens her ears to the child's pitiful wails.

We proceed a little further and call at an open door. A curtain is lifted from an inner door and we are invited to come in. Here we find two women. They, too, are keeping the fast. They tell us they have been up since 3 a. m. They prepared their food and ate before day. Now they will touch nothing until after sunset. One of these women can read, and a few weeks ago she bought a Bible from our Bible woman. After we have chatted about ordinary affairs we inquire about her reading. She says she has been reading and comparing what she has read with the Koran and other Mohammedan books. "But," she says with surprise, "I find there is a great difference in them. They do not agree at all. Your Book says one thing and ours another." We have a long talk about it, for we find that she is thinking very seriously about these matters. We show her certain passages and point out Christ's testimony in regard to Himself. We then come away praying that God's one Word may find entrance into her heart.

On our return the father of the little sick girl comes to speak to us, and to express his gratitude for our interest in his child. He asks to be allowed to serve us in some way.

We have come in touch with only a few souls this morning, yet we have passed house after house, behind whose walls there were women who have no opportunity of hearing the Good News. Why do we not go? There are only three of us this summer in this city of 20,000 and then there is the district work, too. Our insufficiency in the face of such great need and such great opportunity depresses us. Pray that our Indian Church may feel her responsibility to these and bravely assume it.

MAY H. HOLLIDAY.

Almost sixty years ago a little Brahmin boy of fourteen asked a Hindu shopkeeper for a piece of paper to cover his new school book, and was given a leaf of the Gospel of John, telling of Jesus the Light of the World. He was interested, and after reading it over many times secured a whole New Testament that he might learn more of this Wonderful One. He finally decided to put his god to the test, so for one week he went every day and made the necessary offerings and presented his request before the hideous idol. At the end of the week he was so angry at getting no answer that he snatched up a little idol standing near and striking the big one broke its nose. He was frightened then, and quickly picking up the nose he put

it in his pocket and ran home a round-about way. When he arrived home late, and panting, his father demanded to know where he had been and what he had been doing, so he told him the whole story, boldly affirming that Jesus was better than their god. The father was fearfully angry and beat him cruelly. Later the boy, whose home was in Jhelum, ran away, was instructed and prepared for baptism, became a Christian school master, and finally took Deacon's Orders in the Church of England.

For thirty years he has been quite blind. Of late years he has lived with his son in Lyallpur, and for one year acted as the pastor of our congregation there. He has been most most helpful in the church and Christian community. Padri Dutt was one of the keenest personal workers I ever knew—absolutely fearless in approaching Hindus and Mohammedans to speak to them about Christ. Every day he spent over his Bible with a reader, and could repeat large portions of the Word. On July first he departed to be with the Lord he loved so well. During hours of intense suffering he repeated again and again the twenty-third Psalm and other portions of Scripture, and prayed that God's will might be done. At six p. m. the blind eyes closed to open in the city which "hath no need of the sun, neither of the moon to shine upon it; for the glory of God did lighten it." For dear Padri Dutt "there shall be no night there."

JEAN MORRISON.

SUDAN.

Mrs. T. A. Lambie, Editor.

TWO INTERESTING LETTERS FROM REV. DAVID S. OYLER.

Dear Dr. Lambie:—

I will try to write you a few lines tonight. It is a little late and I may not be able to finish before tomorrow. The fourth of July "Shawis" was made chief of Ofawdo. We were out to the crowning. I was very glad to have a chance to go as it was the first time I had ever been to one. I think they are interesting. Mr. Bess and Mr. Allgood seemed to enjoy it also.

A Failo man died from snake bite last week. We went to the funeral.

The rains have been peculiar this year. They started very early, but now they are not coming to fast. The natives are beginning to get a little worried, but we had a good rain yesterday. I hope that we continue to get rains as we need them.

*Din is getting married. He was in this morning to borrow a little money. His prospective father-in-law was arrested for a debt, and Din wanted to help the old man out. I hope that he is getting the right kind of a woman.

There are a few things I would like to have you bring out if you are willing and able. Once I asked you to bring five hundred rounds of shot gun ammunition providing that you are bringing for yourself. I also wish that you would bring me three hundred rounds of 405. Now if you are not bringing any ammunition for yourself do not bother about this, as it will make a lot of trouble, but you will not find it much more difficult to bring a lot than to bring a little. Then I would like six work shirts, either khaki or blue; I need a number seventeen. I would also like three typewriter ribbons. My machine is the Reliance Visible, the machine that M. Ward & Co. pushes. I want a two-color ribbon—red and blue. You may have to send to M. Ward & Co. for them.

As we came out we stopped in Hong Kong. We went to Lane, Crawford & Co. there to buy tea. We got twelve pounds. We took three kinds, but we liked the Orange Pekoe the best. It was put up in tin cans of a pound each, and cost fifty cents a tin, but we got ten per cent. off for cash. It may be put up in more convenient packages. We would be glad to have ten or fifteen pounds.

Now I will tell Mr. Latimer that you may want to charge a little something to my account. I hope that these things will not make you much trouble. Of course we will expect to pay the expenses.

If you have a chance you would be wise to bring flour from America. What we get in Khartoum is weevily. We got a little in our M. W. order, and we

wished we had more.

Today two Egyptian geese lit out by the lime orchard. Mr. Bess wounded one of them, but it got away. That was the first time I have ever seen them come up so close.

*Mr. Bess brought in a gazelle this evening, and so we will have meat for tomorrow. They hope to go on to Nasser in two days. We are sorry to have them go, but hope they will enjoy Nasser.

It is warm and late, and so I will stop for tonight. I may have a little more to add tomorrow. D. S. OYLER.

*N. B.—Din is a young Shilluk, baptized only this year. Messrs. Bess and Allgood are short term American teachers at Assiut who went up to visit the Sudan this summer.

Dear Doctor:—

I have not gotten your letter off yet, and so will add a little more. We had a rousing time last night. I had just finished my note to you, and was going to bed when I heard the boat. I was half way in bed when the boat whistled. Well I made speed. I got to the river, and here it was the post boat to Gambeila. The post master had assured me that no post boat was going to Nasser, and I had been trying to make arrangements for Allgood and Bess to go to Nasser on the Eland. Shiblini (the Greek engineer in charge of the steamer, said he would wait an hour. I called the young fellows out of bed, and there was rushing on the Sobat. We had them stowed away in a little less than an hour. We had not baked for them and this morning I sent a wire to Mrs. Smith to make bread for them. They hope to stop at Nasser on the way back from Gambeila. We read our letters, and it was two-thirty when Mrs. Oyler and I got back to bed.

We got the Women's Magazine. We want to congratulate the editor for the Sudan. I was a little surprised when I saw your article in the special number, as you did not write the one I asked you to write. I judged that a better looking individual had asked you to write. I am glad the Sudan is to have its own special number, and its own editor.

I have not read the last number of the Mournful Missionary, but will as soon as I have time. I can read that after the boat leaves, but I can not write a letter to get off to you after the boat leaves.

Had a telegram from Smith this morning asking for all the Dura (Kaffir corn) I could spare. I can send him ten or fifteen ardebs (50 or 75 bushels). I know the governor sent him thirty ardebs, and I have sent him almost forty already, and Mr. Guthrie sent him a little.

In three weeks we will have completed the first year of our second term at Doleib Hill. So far we have not been away from the mission a single night. Of that time we have been in charge of the Industrial work seven and a half months, and of the medical four months.

We are beginning to look for you back, and we will certainly be glad to see you. You have a big place to fill in the Sudan, and you are needed here. I know it is hard to leave home, but it is worth it.

I have just received word that my grandfather Curry had passed away. He was of a good old age.

I thought of something else I wanted you to bring for me, but I can not recall it now, and so perhaps it was not very important. I have also troubled you about enough. Oh yes, I recall now what I wanted. I would like a bottle of sugar coated, 5 grain quinine tabloids, either a bottle of five hundred or a thousand. Please bring two or three hundred capsules of quinine for David. He wants two and three grain doses. We also want a supply of Aspirin, five grains. Get at least two hundred tabloids of it, and perhaps more.

Nidok (the first Shillup convert) has just come in, and when I told him I was writing to you he said he wanted to be remembered to you, Mrs. Lambie, and the whole family.

We have heard a rumor that Fuda Mula, the old heathen, is planning to take a new wife. I hope that his plans may be frustrated. He is old enough to know that he will find trouble if he gets a second wife.

Well I am about talked dry. Come back strong in the Lord for the work here. Your friend,

D. S. OYLER.

HOUSEKEEPING PROBLEMS IN THE SOUTHERN SUDAN.

By—Mrs. D. S. Oyler.

Keeping house in the Southern Sudan is somewhat different from keeping house in America. It is my object to make a pleasant and healthful home for my husband and children there but at times at least we have to work under adverse circumstances. There seem to be so many different things to take into account.

Very largely upon the woman depends the health of the whole household and this is especially true when one has had some one or more of the diseases that are common to the country. Our children have both had attacks of tropical dysentery and although they recovered from these conditions yet it has left them, that they have to be most particular about the food that they eat. Sometimes a single dish of oat meal porridge will bring a return of the sickness and so for long periods of time the whole family has had to live on sick room die.

You will wonder I am sure what we have to eat. The country produces very little that is fit for food. Sometimes we get very complainy and tired of the things that we have brought with us for food and we long for the good things of America but then we have but to think of the poor Sudanese who live near us to feel somewhat ashamed of ourselves and to feel that the Lord has and is providing for our every need in Christ and He always will. What does the native have to eat? Some of them live entirely on fish. Some of us are fond of fish once in a while but did you ever notice that you seldom want to eat fish two days in succession. Once is enough for fish for at least a week but they will often have to eat it for breakfast, dinner and supper, three times a day for months at a time except when as often happens they are unable to catch or spear any and then they must go hungry.

The main article of diet is Kaffir corn. Sometimes we eat a little of this ourselves and find it not bad. They have practically nothing else but meat, fish and Kaffir corn, not a very big list is it? Of course a wealthy man may have milk or a few beans or maybe a little wild honey but that is all that the poor savage has to eat and it is no wonder that they are poor and thin and subject to many diseases that they might be able to throw off if they were better fed. Most of our food we take with us either from America or from England or Egypt and it is most of it in cans. Even the things that do not come in cans such as dried fruit, macaroni, rice and things of that description we keep in cans in order to protect them from the ants and the bugs, for in Africa the summer is twelve months long and the insects have a chance to rear big families without danger of coming to an untimely end from the frost. It would be impossible for us to take food there to feed the native Africans, but we try to find out foods that will grow there and induce them to plant them and thus increase their diet and make their health better but as yet we have not had the success that we wish. One gets very tired living on dried and canned goods and it takes a great deal of planning to make them at all palatable. Canned goods after being sent across the water and standing for some months in that intense heat seem to lose their taste so that unless you get a good look at the label you are not sure what you are eating especially as they lose their consistency from being shaken about so much on the long trip.

At first when we went there we were unable to get any eggs as this particular tribe will not eat eggs as they say the chicken walks on two legs just like a man and so it would be like eating a man to eat anything that walks on two legs. Thus we see the superstitions that bind them down and keep them from having what they could have and what would be good for them. But we have opposition to meet from other things than this although even this will show the trend of their thought.

You may be interested to hear that we have some American Rhode Island Reds away out there in Central Africa and they give us some eggs for our table and make us a nice roast occasionally although they are really far too valuable to eat.

The natives have cattle but most of

them will not sell their milk. This is not so much because they need it themselves but they think that if they sold the milk the cows would go dry, probably out of feeling that it was base ingratitude to sell the milk that they gave to the foreigners. The cows are of a very inferior brand that do not give more than a quart of milk at a time. We have a few cows of our own, now, that furnish us with enough milk for our own use. Before that we had to have it in tins and advertisements to the contrary, condensed milk is not the same fluid that comes from the cow. At least it never came from Iowa cows and we have tried the various brands!

We believe in safety first and we always boil our milk and our water, too, for in that hot climate germs grow with great rapidity and as you all know a great many diseases are carried by the water and this is especially true in Africa and so we have to filter and boil every drop of water that we drink and say, we do drink a lot of it I can tell you when that old sun comes pouring down and the perspiration makes you as wet as if you had fallen into the Nile. That's what we call the Sudan thirst. It's a good thing that we are Iowans and have carried our dry principles over there for if we drank anything else but water there never would be enough of any one thing to drink.

Sometimes we are at places where we can get no fresh meat and then my husband has to take his gun, I notice that he is always ready for the excuse and go and shoot us something for the larder and game is so plentiful in some places that he almost always gets something. Sometimes it will only be a duck or a goose or again it will be a big antelope weighing five hundred pounds or more. Then we have to convert our kitchen into a butcher shop for the time being and I boil up as much of it as I can and sometimes we salt it down and smoke it. If we only had ice to keep it we would live in plenty but this is one of the pleasures of life that we have to forego, we never have ice. We cool our water in earthenware porious pitchers and set these in the breeze and the water although not ice cold is yet pleasant.

Of course there are no grocery stores or bake shops and so I have to make the yeast and bake all our bread and my husband thinks that if we have good bread that we can get along very well. We never have potatoes, although we can and do grow sweet potatoes one season of the year and the rest of the time we use rice instead.

We have a very comfortable little house with a grass thatch roof and it is the coziest little house for miles around I am sure of that. I want to tell you something of the insect pests that we have out in Africa. There are numbers of them but fortunately they do not all come at the same time.

One of the worst that we have are the scorpions. One night I was lying in bed with the appendicitis and my husband was putting the children to bed. I saw him hit something with a slipper and my little boy said, "Papa, was that a scorpion?" I paid no attention and neither did he as he did not wish to alarm me and I had only half heard. Another thing came from under the bed and he killed that and again the little boy asked, "Father, is that a scorpion?" This time I roused myself and peered over the edge of the bed in time to see a third scorpion crawl from under it which my husband despatched as he had done the other two. He could not hide it this time and then a fourth crawled out. I was sick enough not to care too much about anything but still I could not repress a shudder and even my husband felt it for he went out into the other room and tried to see where they were coming from and there he killed two more. We all felt a bit upset and just then a native came for him to go and treat a patient who was suffering greatly from a scorpion sting. He went out to the little mud dispensary and left me alone there. He told me afterwards that on the way out to the dispensary, as it was night he had a candle, and that on the way there was a large snake coiled up right on the path and if they had not had the candle they would have stepped on it.

(To be continued.)

EDITORIAL

MRS. GEORGE M. MOORE,
EDITOR,
XENIA, - OHIO.

OUR OWN MISSIONS.

With this issue we close a six months' consecutive study of Missions, comprising our own investments in Missions. We have given to the readers of the Women's Missionary Magazine a large, accurate, and inspiring account of the progress and need of our missions. The special numbers relate to the respective fields. The Sudan, the Home, the Annual Reports, the Freedmen and Indians, the Egypt and the India numbers carry extra pages. There is no other source for such information as contained in these issues of the Women's Missionary Magazine. The special editors who have given a great deal of time and thought to procure the articles and the many missionaries who have written so capably and interestingly, should have the truest appreciation for this added labor to their already overworked lives. A missionary magazine is dependent upon missionaries for its reality in missions. One thing our readers can always depend upon in reading missionary literature, namely, that the writer does not need the aid of fiction to present the real life in the mission field.

To the student of world-wide missions the Missionary Magazine is invaluable. We would urge our readers to keep on file their copies of the Women's Missionary Magazine. Frequently we have requests from those who have papers to prepare asking for something different than is in the current number. Quite often this information is found in earlier issues and, too, of great value. A bound volume of the year's issues is much to be desired. The cost of binding the magazine is within reach of every society, if not every subscriber.

Beginning with the December number the United Mission world wide interest in mission study is resumed with the special study text books. Foreign Missions, "An African Trail." Home Mission study, "Missionary Milestones." We have secured Mrs. J. P. White and Mrs. T. C. Atchison, well known and able writers, to take charge of the six months consecutive studies. The Women's Missionary Magazine is to be congratulated that it can give assurance to its readers for the best possible aid to these text books in their mission studies through its writers.

There will be, during the year 1918, increased need to know of, and support the work of our own missions. The pages of the magazine will provide reliable and stimulating facts for the women of the United Presbyterian church.

This India special number, as also the Egypt, (October issue) and the Sudan (May number) all are evidence of God's special favor, in that the copy for each came across war troubled seas and the dreadful fear of loss by transit in each case was calmed into praise and thanks-

giving that God brought each into safety to the editor's desk.

We take this opportunity to ask our readers to remember the co-editors in the Foreign fields (see second page of cover) in their endless task of missionary labor and their added responsibility and care in providing such splendid information in the special numbers.

* * *

WHERE HEROISM ABOUNDS.

No truer patriotism, no loftier heroism can be found than that which is often displayed on a ship's deck, and to my mind there is scarcely any other position which is so manly and grand, and which makes such demands on the noble qualities of a true man, as the command of a large vessel. Self-control, fortitude, quickness of perception, knowledge of men, enterprise, presence of mind in action and exalted courage and fidelity to trust are but a few of the qualities requisite to a good seaman and shipmaster, and they are qualities which are often displayed at sea, not only in the navy in time of war, but in the ordinary merchant service. Nor are the great deeds of seamen the less noble and valuable, as examples of what man is capable of in the hour of trial, because so often unrecorded, or rewarded at most by a few obscure lines in the marine columns of the daily newspapers, or by a gold chronometer or service of silver.—Ohio State Journal .

Our hearts respond to such a description of "Heroism" as we read of the perils at sea and the courage required of those conducting the affairs of the ocean voyage.

We have heard Miss Machonachie tell of her marvelous preservation from death in the disaster Feby. 16 (see page 294 this issue). We know of the gallantry shown on the "Titanic," similar and unknown acts of bravery are now occurring. Our prayers follow the missionary party to Egypt and the Sudan. Sailing from San Francisco Oct. 27. We pray also for the party of missionaries going to India November 17 from San Francisco. The human side is to depend upon the manliness and the skill of the ocean steamers crew and captain. May we also link them in safety and peace with the Captain of Salvation to whose allegiance they have made claim and to whose work they joyfully journey over perilous seas.

Keep them in the hollow of Thy hand Oh loving and Supreme Guide and bring them all safe to their chosen fields, to long serve Thee, is our united prayer, Oh God!

* * *

An attractive little book of 61 pages which bears the title, "Sunder Singh, the Apostle of the Bleeding Feet," is now out of press and ready for sale.

The story which was written by Mr. Alfred Zahir, of Agra, India, and edited by Rev. B. T. Badley, of Lucknow, India, for the American public, contains an account of one of India's young men, who literally forsook all, because of the love and devotion he bore to his Master.

Many who have read the little book bear testimony to the spiritual uplift they have received from it.

The price is 10 cents per copy, post paid. It would save extra postage if the books could be sent out in parcels of twenty-five or fifty.

Kindly send orders to Miss Mary J. Campbell, 626 Baltimore St., Waterloo, Iowa.

* * *

We receive inquiries about combination magazine prices. Our reply is that the Women's Missionary Magazine has but one price, viz: *One Dollar* per year to every subscriber. We circulate every month a large number of free copies to exhcanges, and sample copies for use in societies to obtain new subscriptions, also to our misionaries. We have an ideal and

a purpose to make the Women's Missionary Magazine the best we can. If there is any surplus we can spare from its publication it is given to the Women's Board for use in the several departments of work (see annual reports 1916-1917.) So there is a double service in every *One Dollar* subscription to the Women's Missionary Magazine. Every United Presbyterian woman can help forward the work being done by taking the magazine and then obtain a new subscriber. During the few weeks prior to Christmas there will be a special effort, through the distribution of sample copies of the magazines, to secure at least *One Thousand* new subscriptions. Send for sample copies and place them in homes and then solicit for the new subscriber.

* * *

MISSIONARIES LEAVE FOR THEIR FIELDS.

The missionary party for Egypt and the Sudan sailed from San Francisco, October 27, by the Nederland Royal Mail steamship "Oranje" transhipping at Hongkong for Egypt.

The India party sail from San Francisco on November 17 by the Pacific Mail steamship "Columbia" due to arrive in Hongkong December 23. From there they will tranship to some port in India. They desire your prayers as they journey to our fields.

* * *

For lack of space the early days of Zafarwal and Pathankot Mission Stations will be given in a later number of the Magazine by Mary J. Campbell.

* * *

The Avalon Girls' High School of Pathankot grew out of a Primary School which was started in the year 1900. It now numbers eighty boarders. Its graduates are yearly being sent to colleges for training as teachers and doctors. Its great purpose is to prepare leaders for India's womanhood.

* * *

Miss Lillian Robertson of Spokane, Wash., prominent in Christian work in the Northwest, and well known to the women of the church as president of the 1916 W. G. M. S. convention, has been appointed by the Women's Board to the responsible duties of Recording Secretary of the Women's General Missionary Society. Mrs. J. T. Logue, faithful and efficient secretary for 11 years, resigned.

* * *

TAKE NOTICE.

A number of statistical reports are still on hand in the Literature Department of the Women's Board.

This may be had at fifteen cents per copy. Signed, Statistical Secretary.

Every society needs to know its annual report. It is only possible to publish it in this annual report. Send at once for a copy.

SPECIAL OFFER

The Womens' Missionary Magazine - - $1.00
The Missionary Review of the World - $2.50
$3.50
Both for - $3.00

If subscriptions are sent to the

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XENIA, OHIO

You will want the Missionary Review in your Society Library
Order Now.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.

A TITHING CAMPAIGN.

The Missionary and Efficiency Committee of the United Presbyterian Church at its meeting in September decided to enter soon upon a campaign for tithe paying for the entire membership of the denomination.

Through the Secretary of the Committee the editors of the Women's Missionary Magazine have been asked to cooperate in this most commendable movement. In order to reach the membership of the missionary societies of the church it has been decided to set apart at least one column of the Thank-Offering Department, each month, beginning with December, 1917, for brief paragraphs on the subject of stewardship and tithing, for use at roll call in the societies.

The Women's and Young Women's Missionary Societies, and all "Women's Aid" organizations are requested to adopt this subject for roll call on their 1918 programs.

In every society there should be one member set apart as tithe secretary, to have this work under her special care. The paragraphs can be copied on cards and distributed each month to the members present for response at roll call. The holder of each card should retain it, so that at close of the year she could form the twelve cards into a tithe booklet for reference.

The Secretary should have tithe pledge cards on hands, and at each monthly meeting solicit pledge signers and report quarterly to the editor of this Department of the Magazine. Plans will be made later for giving credit in the Magazine, quarterly, for the number of pledge signers by societies.

An Incident.

Lately the editor of this department of the Magazine in conversation with the colored porter of a Pullman car who was reading his beautifully bound copy of the Bible, turned to the subject of giving. The porter quickly responded, "We too often forget God's goodness to us, and when we fail to pay Him our tithes, we are robbing Him, for He says so." He added, "'I think it is far worse to rob our God than to rob our fellowmen."

How many of the women of our church will agree with this colored porter, and follow his Scriptural rule and conscienciously pay the tithe of their income to the Lord?

AN IMPORTANT MEETING.

An important meeting of the Executive Committee of the Federation of Women's Boards of Foreign Missions of North America was held in New York City, October 5, 1917. All members, representing ten denominational boards were present.

Arrangements were made for the annual meeting to be held in New York City, January 18, 1918, at the close of the Garden City Conference of Foreign Mission Boards.

The outlined program calls for three sessions:

The morning will be a business session, when the annual reports of the officers and secretaries of the different departments of work will be presented and discussed.

The afternoon session will include practical methods for missionary societies, and a prayer hour. An inspirational meeting will be held in the evening when "The Need of Women's Colleges in Oriental Lands" will be presented.

DAY OF PRAYER OF THE FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS

Friday, January 11th, 1918.

The Executive Committee of the Federation of Women's Boards at its meeting in New York City, October 5th, 1917, appointed Friday, January 11th 1918, as a Day of Prayer for Foreign Missions. All Women's Missionary Organizations—Denominational and Interdenominational—are requested to observe it in truth as a *Day of Prayer*. Never was intercessory prayer more needed than today, when the world is full of suffering and sorrow.

The hours to be observed are from 10 a. m. to 4 p. m., the noon hour being optional. In the past, when the noon hour has been set apart for a special service of humiliation and confession, rich blessings have been the result.

Outline of Program—Topics.

10-11 a. m. Praise and Thanksgiving. Scripture: Psalm 100:1-5; Psalm 145:1-10.

11 a. m.-12 M. Mission Work and Workers in all lands. Scripture: Col. 4:2-4; Eph. 6:18, 19; 2 Thess. 3:1, 2.

12 M-1 p. m. Prayer for the Spirit of Humiliation and Confession. Scripture: Jas. 4:10; 1 Peter 5:5, 6; Isa. 57:15; Psa. 51:1-13.

1-1:30 p. m. For Native Church and Union Colleges for Women. Scripture: Mark 6:34-37, first clause.

1:30-2 p. m. For Home Church. Scripture: John 17:9-11, 15-26.

2-3 p. m. For Nations at War. Scripture: Isa. 32:17, 18; Hosea 10:12; Psa. 46:8-11; Isa. 2:4.

3-3:30 p. m. Young Women's Hour. Scripture: Eccl. 12:1; Prov. 8:17; Psalm 144:12.

3:30-4 p. m. Quiet Hour and Reconsecration. Scripture: Jas. 4, 8; Heb. 10:22; Rom. 12:1; 1 Chron. 29:5, last clause.

The program will be published in full, in leaflet form, by The Central Committee. After the middle of November, order copies of Miss M. H. Leavis, West Medford, Mass. Price per 50 and 100 copies to Women's Boards at reasonable rates.

Committee: Mrs. DeWitt Knox, New York City; Mrs. W. F. McDowell, Washington City; Mrs. Moses Smith, Chicago; Mrs. Mary Clokey Porter, N. S., Pittsburgh, Chairman.

THE FEDERAL AMENDMENT TO THE CONSTITUTION OF UNITED STATES.

The following resolution sent to the House of Representatives at Washington, D. C., will doubtless meet the hearty approval of every reader of the Women's Missionary Magazine, and her active and prayerful co-operation is earnestly solicited:

Resolution: Adopted by the Executive Committee of the Federation of Women's Boards of Foreign Missions of North America, October 5, 1917.

The Senate of the United States has passed by more than two-thirds majority, the Federal Amendment to the Constitution prohibiting the manufacture and sale of intoxicating liquors in the United States. The bill will come before the House of Representatives early in December. If this bill passes the House and is ratified by prohibition legislation in two-thirds of the States, the Federal Amendment becomes a law.

In view of the following facts:

a. That the liquor traffic involves us in enormous taxation exceeding ten times the amount received from license revenue, and,

b. It is responsible for the use of large amounts of grain which might be utilized for food, and,

c. Our Government is morally responsible for enormous quantities of rum exported to Africa and other foreign countries.

We urge the women of our missionary societies to take immediate steps in local circles and union societies and federations to secure strong action on the part of the churches, missionary organizations, local bodies of men, and prominent individuals, in favor of this Federal Amendment and of State legislation where it has not already been taken.

We recommend that such action be telegraphed or written on or before December 1st to Congressmen represent-

ing the several states or districts from which the communications are sent.

The form of the telegram to be as follows:—

Representing (name of body).

We earnestly request your vote in the affirmative for Federal Amendment to the Constitution to prohibit manufacture and sale of liquor in the United States.

Signed.

With the hope that a great united movement may rid our land from the curse of drink and protect certain countries where we are carrying the Gospel of Christ from the frightful devastation of liquor sent from our country, we plead for immediate united action by all Women's Missionary Societies.

PRACTICAL HINTS IN NEW FORM FOR MISSIONARY SOCIETIES.

An Interview Between Mrs. Query (a Memmer of the Women's Board) and Mrs. Experience.

Mrs. Query—How many Societies have responded to the appeal from the Women's Board to increase their membership and with what result?

Mrs. Experience—Some have taken "Try, try again" as their motto, and have doubled their membership.

Mrs. Q—Have any tried districting their congregations, and used tactful, consecrated committees as visitors?

Mrs. E.—This plan brought thirty-two new members into one Society in a single month.

Mrs. Q.—In bringing in new members have Societies given them something definite to do?

Mrs. E.—God has used this plan through "His own" to open the blind eyes of many to see their personal responsibility for Missions.

Mrs. Q.—Have programs been planned to give every member some part in the exercises during the year?

Mrs. E.—This method has developed latent talent in one society where, for three years, not one member refused to serve on the program.

Mrs. Q.—Have any tried to advance the good cause through the inspiration of the "hand-shake" at the meetings?

Mrs. E.—The "hand-shake" has strengthened some Societies more than catering to the appetites, and helped to build up others.

Mrs. Q.—Are Societies watchful to introduce new members to the older ones, and have them seated toward the front to prevent their seating themselves in the rear?

Mrs. E.—Cordial reception has proved "a drawing card" while the opposite has often caused no response to future roll calls.

Mrs. Q.—Do many members adopt the "contagious habit" of telling their indifferent friends of the interesting programs they have from month to month?

Mrs. E.—When the heart is full of the Society work, some are quick to reveal it to others, and thus have stimulated a desire to attend the meetings.

Mrs. Q.—Is it the custom to advertise the meetings by distributing copies of the printed program?

Mrs. E.—Oh, yes! and by heavily penciling the program for the next month, or by neatly turning down one corner of that month's page attention is called to it with good results.

Mrs. Q.—Are spicy notices given in the congregational bulletins or from the pulpit, with special emphasis upon the attractions for the next meeting?

Mrs. E.—This plan in many instances has increased the attendance and given life where unattractive notices have served to repel.

Mrs. Q.—Is it the aim in general to let the "heavenly sunshine" in on the meetings, or are the majority content with barely light enough to see?

Mrs. E.—More and more it is found that sunshine stirs the fire of enthusiasm, where darkness dampens it.

Mrs. Q.—Do Societies give variety by frequent changes in the arrangement of the chairs in the place of meeting?

Mrs. E.—In some instances by thus exciting a bit of "Eve's curiosity," a more prompt attendance has been secured.

Mrs. Q.—Have pictures, charts and maps been used to attract through the eye-gate?

Mrs. E.—Some have had picture gal-

leries in connection with social hours and had persons dressed in costumes of various countries represented by the pictures, to serve as guides. Maps are universally used in study classes as well as charts.

Mrs. Q.—Are Societies utilized as an educational agency along the important line of prayer?

Mrs. E.—The sad feature of most Societies is the lack of members to lead in prayer, yet in some, many have come to lead through the introduction of a chain of brief prayers for definite individual Missionaries and for Stations.

Mrs. Q.—How has prayer—the great "unused power of the church" today—been made to become a great spiritual uplift?

Mrs. E.—By giving prayer the largest place on the program, instead of the least, and through prayer circles held in different rooms for ten minutes before the opening of the regular program, which serves to create the atmosphere of devotion.

Increase of Gifts to Missions.

Mrs. Q.—What plan has proved successful in Societies in efforts to increase gifts to Missions?

Mrs. E.—The plan of securing from every member a definite subscription, to be paid monthly through envelopes bearing the subscriber's name, with blank space for sum paid, and date. This plan has more than doubled contributions in some Societies.

Mrs. Q.—What is used as reminder when gifts are not paid promptly?

Mrs. E.—The Treasurer—as a rule—furnishes statements semi-annually to all members who are in arrears.

Mrs. Q.—Are Societies helped spiritually by raising money for Missions through fairs and festivals?

Mrs. E.—Never! The Scriptures give no promised blessings for gifts that savor of worldiness.

Mrs. Q.—Is there any Scripture rule which has been used and has proved successful?

Mrs. E.—Yes! Paul's rule in 1 Corinthians 16:2, Upon the first day of the week, let every one lay by him in store, as God hath prospered him. Thus God's people pay regularly, "Upon the first day of the week." Systematically, "Let every one lay by him in store." Proportionately, "As God hath prospered him."

Mrs. Q.—Is the law of tithing popular with the members of Societies?

Mrs. E.—Yes! Where fully understood and when once tried faithfully, no tither would give it up.

Mrs. Q.—Do tithers believe that their one-tenth is a gift to God, and when paid their obligation to the Lord's cause are met?

Mrs. E.—By no means! They know that the tithe of their income is a debt, and that their gifts must come as free will offerings from the nine-tenths.

Mrs. Q.—What method of raising special gifts has proved most successful in many Societies?

Mrs. E.—The giving of Thank Offerings—gifts of gratitude over and above the tithes and free will offerings, and given daily or weekly through the Thank-Offering boxes.

SENIOR LIFE MEMBERS.

Sept. 20, 1917 to Oct. 22, 1917

1. Mrs. Charles E. Morrow, N. S. Pittsburgh, Pa.
2. Mrs. Carrie Mc K. Dumm, Savanah, Ohio. By a friend.
3. Mrs. J. A. Duncan, Cleveland, Ohio. By her husband.
4. Mrs. H. M. Telford, Knoxville, Tenn. By Miss Ida Woods.
5. Miss Lena Browne, Walton, N. Y.
6. Mrs. H. B. Patterson, a member of the W. M. S., 6th Church, Pittsburgh.
7. Mrs. J. W. Dickey, Slippery Rock, Pa. By her son, J. W. Dickey.
8. Mrs. R. M. Kerr, Oakmont, Pa. By Mrs. Viola B. Stewart.
9. Mrs. J. A. Burns, Youngstown, Ohio. By her twin sister, Miss Belle Snyder.
10. Mrs. Mary Banks, Patterson, N. J. In memory of her sister, Agnes Patterson Woods.
11. Miss Margaret Brown Peebles, Slippery Rock, Pa. A birthday gift from her aunt, Mrs. James A. MacDonald.

MRS. J. B. HILL, Treasurer.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.
Miss Edna Jean Giffen, Cairo, Egypt.
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Pathankot.
Miss Ruth M. Eddy, Cairo, Egypt.
Miss Christianita Totten, Henderson, N. C.

NEW SOCIETIES.

San Francisco Presbyterial; Salinas K. S. and K. D. Circle; 16 members; President, Mrs. D. R. Calkins, 105 Harvest St., Salinas.

Allegheny Presbyterial; Avalon Y. W. M. S.; 31 members; President, Miss Marion Paden, 444 Bayne Avenue, Bellevue, Pa.

Rock Island Presbyterial; Little York Y. W. M. S.; 19 members; President, Miss Grace Martin.

Des Moines Presbyterial; Winterset K. D. Circle; 13 members; President, Miss Fern Catterlin.

JOLTS.

One of the speakers at a recent Teachers' Institute chose for his subject, "Jolts." He told of several men whose lives did not amount to much until a sudden occurrence spurred them to action. His own life was rudely awakened when his father told him he could have a college education if he earned it himself. Ah! there was the rub! He acknowledged that it made a man of him. To illustrate his subject to his hearers, just as he finished speaking, he overturned the speaker's desk, scattering the contents on the platform. The effect was electrical, the whole audience being moved by the jolt.

There are some people who seem to do the right thing at the right time. Others —and they are legion—seem to be in a state of lethargy so far as the church and its agencies are concerned. These same people may be fully alive on such topics as housework, business, education, society, and varied interests. Professed Christians they are, but so dead at the work of the Kingdom that they are not so worthy as the "idlers in the market place, waiting to be hired." They are too indifferent to even go to the "market place."

Here is a general jolt, one to stir the "audience." We have more than 650 congregations without any organized work for young women!

No. 2. Fully 20,000 young women 16 years of age and up are not enrolled in a missionary society. This is a very conservative estimate, too.

No. 3. In some of our societies, one-time faithful members are growing cold. (This is a fact, not fancy). These same young women are failing to do anything but to throw "cold water" on the monthly meeting and the faithful ones by irregular attendance, failure to perform parts assigned, criticism of what is being done and general indifference. Such a state betokens danger. Their "spiritual" nerves need to be made tingle.

If such could but realize why God has given them such abilities to serve and that their influence either makes or mars, the jolt would be sufficient; especially when they would remember their gross failures.

If all such young women but had the

same loyal spirit for the Kingdom and its work as had young Nathan Hale, the spy, condemned to death when he said, "His one regret was that he had but one life to give for his country!"

Will the young women of heathen nations rise up in condemnation of our young women on that day?

IDA B. LITTLE.

THE ART OF DISCRIMINATION.

The question may be asked, "What is discrimination?" A rather pertinent answer is, "Discrimination is the act of choice by the wise discernment of differences." Is discrimination really an art—something to be cultivated, or is it a natural gift, a sort of sense with which only certain fortunate individuals are endowed?

There was a time when little alternative was offered one, when there was little need of discrimination. Only certain specified things occupied one's time. The world was not open to travel to and fro. Little was known of distant parts of the earth; in fact, one knew only of the doings of the people of one's own community. Modern methods of travel and transportation were unknown even in the crudest state. One lived and died in the same locality in which she was born. People in one part of the world had no idea "how the other half lived;" in reality, knew no others than those among whom they had been born and reared.

At that time, there were few lines of work open even to men. The duty of each family head was to supply the wants of his family by tilling the soil while the duty of the woman was merely to do her share of the work of providing for the family.

Amusement places were few so there was little need of discrimination in regard to the questionable amusement. Then again every one was so busy providing the necessities of life that there was little time for amusement. As a result, the pleasures were of the simple, wholesome sort which refreshed both body and mind which, of course, is the true object of all amusements.

Not many kinds of faith in those days were abroad. People were born "orthodox" and a son rarely changed his belief from that of his father.

Today, however, the scenes have changed even fearfully. Since modern modes of travel and communication have opened the whole world for study, the views and ideas of different people may be known by all.

Now there are so many different lines of work open not only to men, but to women as well. Hundreds of different amusements are calling from every side, using every scheme by which to allure the passer-by. And the different faiths and beliefs and creeds—so numerous. How is one to decide?

What is a young woman going to do about it? How choose? Clubs, parties, teas, various amusements, business, church. Which shall receive her attention? How discriminate? Shall she devote her time to pleasure, be a modern business woman, be a charity worker or shall she choose to do some of each.

The art of her discrimination will rest first upon her common sense, that wonderful faculty which helps guide the fortunate possessor of it through so many perilous places. Also, it will depend on her education and her environment, but most of all on her degree of consecration to high ideals and to the "Master Idealist."

CHARLENE A. PARRY,
2nd U. P. Church,
Cambridge, Ohio.
Eliza B. Wallace Missionary Circle.

THE YOUNG WOMAN'S PART.

Perhaps it might be truthfully said that never in all history has there ever been a time when all of mankind was called in to greater public activity along various lines of service than in this present day and generation.

With the world at war, millions of men have answered their country's call to service and have well done their bit and millions more are doing and preparing to do their bit; and while their country is calling them to serve her in this great battle for world democracy just as certainly is God calling the women and particularly the y o u n g

women of today to do their "bit" in winning the world for Him and His Kingdom on earth.

Until within very recent years, woman was regarded as being out of her sphere if she assumed any responsibilities whatever, took any leaderships, made any public addresses or took any active part even in her own home church, but "Woman's Sphere" was confined solely to be the home and it was her duty to remain absolutely passive and leave all such other work for man.

But happily for all, public opinion has changed greatly and every progressive, high thinking young woman of today finds herself facing greater responsibilities and opportunities to serve mankind than she has ever before, and we find that especially in our own country, women bearing, in many respects, equally as great responsibilities in the world's work as do the men.

But does the young woman realize that her's is a very definite work? Is she fulfilling her obligation as she should?

The young woman in the home. Does she realize that there she can serve her Master as beautifully and as effectively and perhaps a little more so, than in any other sphere? Even though her life be confined exclusively to her own home, may she realize that it is there that her life counts so much, it is there that she can exert such great influences over those about her by being patient, kind, loving and forgiving. Thus shining for Christ each hour she lives that through her others may learn to see and to know Him better. Even though her service may never reach out or beyond the home circle, may she remember that many a noble service has been rendered in the quietude of a little home and that He Who seeth in secret will reward openly.

Then is it not essential, that every young woman, in order to give of her very best service, ally herself with some visible church? Here she can serve in the Sabbath School, Young People's Societies or particularly should she lend her energies to the work of the Young Women's Missionary Societies of our Church.

Is it not especially urgent at this time of world crisis that our Young Women's Societies enlist themselves unitedly in the great army whose leader and Captain is Jesus Christ, our Savior?

We cannot all go to the foreign field we know, but do we not have a definite work to do at home, young woman? Do you realize that you can do a wonderful work just now at home by following soldiers, sailors or foreign missionaries with your prayers? Pray for our missionaries on the field now. Pray for those just about to leave for India, Egypt and the Sudan. Pray for a deep spiritual uplift for ourselves and that we may be used mightily of God in teaching and preaching His Gospel wherever we are, at home or abroad.

In community affairs, the young women of today have equally as great responsibilities. Her energies may be well spent in the American Red Cross work, Y. W. C. A. or other as worthy institutions whose work it is to build up the community and promote all movements which tend to make a cleaner and purer atmosphere.

With so many opportunities to serve, is it not true that the young women have a very large part in the world's work? Whether her service be rendered in the home, in the church, or in the community, if she but works diligently and prays unceasingly, her sphere of service may be the means of great blessing to all whose lives come in touch with hers.

YOUNG WOMEN'S MISSION CIRCLE.
Sixth, Allegheny, Pa.

THE SIN OF SELF-DEPRECIATION.

Self-depreciation is a sin. This much-to-be-lamented state is, in nine cases out of ten, nothing more nor less than acute self-consciousness—a fault due, in great measure, to some defect in one's training. I am sure it is self-consciousness among those of us who are younger—and it is always in evidence. For instance: You go with your family to call upon a neighboring family. When conversation lags, you glance in the direction of the piano and receive an inspiration. You act upon that inspiration and ask the daughter of the house if she will "play."

Daughter looks shy, rubs her hands together, casts an appealing glance at mother and finally says breathlessly, "Oh, really, I can't play at all." (Now you know perfectly well that she has been taking music lessons ever since she was six years old). Mother answers the appealing look by beginning to excuse daughter on the ground of lack of practice, and succeeds in directing the conversation into other channels.

If, by the combined efforts of all present, these shy, self-conscious young ladies can be prevailed upon to do their share in the entertaining of the guests, they usually do very well, especially after they have overcome their first embarrassment. No one expects them to be "infant prodigies." One will

"View them not with critic's eye
But pass their imperfections by."

The secret of all this trouble lies in the fact that the majority of people are not taught, from babyhood up, that they owe it to themselves and to their fellowmen to do whatever they can to make life more pleasant, more helpful, more worth while. They are not taught to forget self in doing their duty toward others.

I believe that self-depreciation is a sin. When we under-estimate our own powers, we under-value or discount our talents, which are God-given—and it is a sin to be unappreciative or to refuse to make the most of the good things God has given us.

Suppose your father were to give you a nice, new, shining car, all your own, to do with as you please. Then suppose you should "turn up your nose" at the car because you did not consider it good enough. How would your father feel? You know that he would be very much hurt or, perhaps, a little bit angry—probably both.

God, our heavenly Father, has given us each one a precious gift (to some of us several gifts) immeasurably finer than any material blessing; and these rich gifts (for lack of a better name) we call "talents." When we turn our backs upon our talents, wrap them in a napkin, as it were, and put them out of sight as though we were ashamed of them, we grieve God just as surely as we grieve our fathers here when we do not appreciate the things they have given us.

You say that you have no talent? Nay, you are mistaken. You do not know what it is? Then find out: that is the reason for your being here. You must find your talent and so fill your place in the Temple of Life which is being builded by the generations. In that great building, you must do your part and I must do mine, so that not one niche shall be left unfilled nor one line be out of place in the fretted carving of the vaulted roof; so that not one of the myriad, beautiful, mural paintings of the walls shall be unfinished, not one brass vessel nor one candle shall be lacking from the altar in the Cathedral of the Ages—the Tabernacle of Jehovah, our God.

PHYLLES M. FRANKLIN.
Tabernacle Y. W. S., Youngstown, Ohio.

FROM A NEWLY ORGANIZED YOUNG WOMEN'S MISSIONARY SOCIETY.

We had a very enthusiastic first meeting at our home last evening. About twenty were here and we enrolled 16 members; have already four new subscriptions to the Magazine. A number of the members have been taking it.

We decided to keep the name "Young Women's Missionary Society" to avoid confusion, and we enrolled the boys as active members, only with the name "Associate members," which will make the reports easier to manage. We have 4 boys—(2, husbands of the young women members)—and we are going to try to make it so interesting that other young men will want to come. One of them gave a good talk on "The Industrial Awakening of the Negro" and another sang a plantation melody.

Miss ——— gave me the pageant—"Through the Open Door"—to read over, think it is splendid, and wish we could have some thing of the kind at least twice a year. It will make the problems of India come to us with a wonderful reality. We will work it up for the Thank-Offering in November. We had a spiritual devotional meeting; all seemed deeply in earnest about this wonderful new work.

"Some where" in California.

ELEANOR WALLACE MACONACHIE
Missionary and physician to our India Mission

My dear friends:—

When I decided in Ceylon, after the ship wreck, to try to get home by way of the United States my friends in India wrote telling me of their very hospitable country and the welcome that awaited me there. I left Colombo Harbor the second time on the 23rd of April and for five days at least we were constantly reminded that a life on the ocean wave in war time was not one to desired or taken simply for pleasure. No deck lights were allowed on our vessel until after we had passed Sinapore and the life boats were hanging out from the vessel ready for use. The strain was not quite so great after that, but any sudden noise caused excitement all the way. The trip was very full of interest, calling at several French ports, also Shanghai, but best of all was the Inland Sea, beyond description, we were fortunate to have passed during the day and the sunset that evening reminded us of the Golden City.

We were obliged to wait for our second vessel two weeks in Japan. It was a source of great amusement to have people constantly bowing low before us, I got so skilled in the art, I was afraid I might continue this mode of salutation in countries where it was not so popular. I was fortunate in being able to join Dr. and Mrs. Porter and their family in Yokohama and traveled with them the remainder of the way. It was fearfully cold in the Northern Pacific, it was difficult to sympathize sufficiently with our friends in India, although we too well remembered that June was a month that caused much moistness.

On the evening of the 14th of June we arrived in Vancouver. Nearing the land my friends had told me of its hospitality to strangers. It was hard to believe it that night when the Canadian and United States officers came on to interview us before they would allow us to land. The very first United States officer that I had an interview with, called me an alien and asked for my head ticket. I know I looked as amazed as I felt, and he politely told me to go and ask the Pursar about it. He told me I had to pay eight dollars for my head to be allowed to enter the United States. I could not help remembering the reception I had been assured of that was awaiting me. I objected of course, being Irish, but it did no good and as I was anxious to travel on land instead of sea, I paid out the money.

Since arriving in the United States I am convinced more and more each day that my friends told me what was true and I am enjoying my enforced visit more than I can tell you. I have met very many of you already at New Wilmington and other places and I hope to meet many more before leaving for the Emerald Isle.

I will have an opportunity of telling in some of your churches soon of our work in India and the great need for more workers. I carried some letters in my writing case from Secretaries of Societies, hoping to answer them on my first trip. Needless to say, these with my address book being lost, caused much inconvenience and some may have thought carelessness on my part to reply. Letters addressed in care of Mrs. E. L. Porter, Wooster, Ohio, will always find me.

Yours sincerely,

ELEANOR W. MACONACHIE.

FOREIGN MISSIONS

MRS. H. C. CAMPBELL, Secretary.
2006 Wendover St., Pittsburgh, Pa.

After weeks and months of anxiety and correspondence, Dr. Anderson has at last succeeded in arranging for the sailing of our Missionaries to Egypt, India and the Sudan.

The Egyptian party sailed on October 27 from San Francisco on the Oranje of the Netherland Steam Ship Line.

The India party is to sail from the same city on November 17.

The Sudanese Missionaries sailed with the Egyptian party. Let us be much in prayer for the safety of these ambassadors of the Lord Jesus Christ.

One of our many causes for thanksgiving is the fact that during more than sixty years none of our missionaries have been lost as they journeyed to their respective fields.

All of the missionaries, in the home land have been very busily engaged in deputation work under the direction of the Foreign Board.

Our Presbytery, in the Middle West have all been visited at the conclusion of the different team work. Institutes are held in each Presbytery, and very gratifying interest has been manifested. and all the meetings have been visited. This hard work is cheerfully undertaken by our missionaries who are supposed to be resting during furlough, and they cheerfully engage in it knowing that nothing will increase the interest in the work like a detailed knowledge of the needs.

The Board of Foreign Missions and the Missionary Association in India have united in offering to the Women's General Missionary Society a deed for a piece of property in Sargodha, containing about eleven acres and the house in which Miss Emma Dean Anderson lived while she was working in that district.

If this gift is accepted it is understood that a girls' boarding school will be erected thereon. The cottage plan is recommended, similar to our G. B. S. at Sangla Hill. About $5,500 are now in our treasurer's hands through the India Equipment Fund.

While we are praying for light on this proposition, as we dared not build a new school without some hope of securing the necessary funds for its maintenance, a letter was received from the Women's Missionary Society of Wyoming, Iowa. This congregation was organized in 1859 with 20 members and 3 elders, about 58 years ago. It grew in membership during the years until about 100 were enrolled. Five pastors shepherded this flock but the usual deplorable fate of rural congregations overtook it, so its membership was reduced to about the same number at which it began, and the Session of the Presbytery thought the best thing to do would be to disorganize. The Missionary Society refused to disorganize, however, and the faithful band of about 25 women are meeting regularly, praying and giving to the work they love so well. The congregation had about $1500 in its treasury which the trustees turned over to the Women's Missionary Society and it in turn gave it to the treasurer of the W. G. M. S. for the erection and equipment of a cottage in the Girls Boarding School, Sargodha, India. This now makes about $7,000 in hand for the necessary buildings. A plate is to be put upon this cottage bearing the following inscription: "In Memory of the United Presbyterian Congregation of Wyoming, Iowa, U. S. A." In this fashion the congregation still lives and its story will be told to hundreds of girls who will have the advantage of living in that cottage and be taught the story of Christ and be educated suffi-

ciently to become good Christian wives and mothers.

The India Equipment Committee estimated the cost of this plant at $10.000. Where are the remaining $3.000 to come from, and if we decide to build, where are the necessary estimates for its maintenance to be secured?

A letter from India says the plans and estimates are on the way. What will we do with them when they reach us?

A complete detailed statement of the cost of the building of the William Little Girls' School at Wady Halfa in the Egyptian Sudan has been received. Of course, the usual experience has been met with that prices are so high that the building cost $3,000 more than it was originally estimated for. This, of course, could not be avoided. We had either to go on with the building, meet the additional expense or abandon the idea altogether and thereby lose the plot of land which was given to us by the Government. We know you will agree with our decision to build and that you will help us to meet this unexpected outlay.

The cry from the three fields is the same, send more workers. India wants more doctors and trained nurses.

Praving that the Master will thrust out laborers into his harvest fields.

The Tuesday morning Prayer Meeting, in the Assembly Rooms, Publication Building, Pittsburgh, are well attended and are very interesting and helpful. All our friends who may be passing through Pittsburgh will receive a glad welcome if they will come in, and unite in our devotions and meet the consecrated workers who statedly gather there.

Answers to our petitions have been received which gladden our hearts and encourage us to be more faithful in this mighty power which God has put within reach of every follower of Jesus Christ.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

Motto: Be Ye Doers of the Word, Not Hearers Only.

Aim: A Junior Society in EVERY Church.

Requirements for Convention Banner.

1. A Junior Society in every church.
2. A 10% increase in the membership of the Presbytery.
3. Each Society must contribute to W. G. M. S. work.
4. Each Society must give a Thank-Offering.
5. Each Society must report to the Presbyterial Junior Secretary on time, April 5th.
6. Each Presbyterial Junior Secretary must report to the General Secretary on time, April 15th.

Point 4: Each Society must give a Thank-Offering.

Probably, if the facts were known, very few Junior Societies fail to give a Thank-Offering annually; the seeming failure being accounted for by the fact that the money of the Juniors is put with that of the women and sent to the Presbyterial Treasurer in the name of the Women's Missionary Society.

Please do not do that this year. It is a very easy thing, by the use of the little pink Thank-Offering envelopes, to keep the offering of the Juniors separate from that of the Young Women and Women and send it in separately as Junior Thank-Offering.

Encourage the Juniors in the use of their pink "blessing" or "thank you" boxes during the year, helping them to sacrifice some of their unnecessary candy money by self-denial, and then give them full credit of all money brought in. The work of the Juniors may seem very small as compared with the results possible in the Senior Societies but most "worth while" things have had small beginnings and so with the Junior offering, it may be small but coming from the children will be verit-

able "seeds of blessing" in the harvest fields of God.

The Thank-Offering s h o u l d be gathered by December 15th and sent promptly to the Presbyterial Treasurer.

Each Junior Superintendent is asked to fill out a Thank-Offering blank, carefully and *promptly* and return to her Presbyterial Thank-Offering Secretary. Please be courteous and attend to this matter as soon as your "ingathering" is over, that you may not clog the wheels of progress in the Thank-Offering Department.

We still have the privilege of counting all our Life Membership money as part of our Thank-Offering; all the Junior Life Memberships which were sent after January 1st, 1917, for the X-Ray Machine may be now counted as a part of your Thank-Offering and help on the 25th Anniversary Thank-Offering of $100,000.00 which is the aim of our General Thank-Offering Secretary.

If any one not having received their Junior Life Membership Certificate will kindly write full statement of facts to the General Secretary the letter will receive prompt attention. Many Certificates are held up on account of either no address or incomplete address to which the Certificate can be sent. Within a week at the longest, from the time the money for the Life Membership is received by our General Treasurer the Certificate is mailed, unless, as before stated, the address is lacking.

Send full name and address with the money to your Presbyterial Treasurer and she will attend to the forwarding of same. Send all pictures for the Junior Magazine to the General Secretary.

Presbyterial Junior Secretaries, Please Note.

Since the statistical blanks were sent to the General Secretary last April, many changes in the office of Presbyterial Junior Secretary have been published in the United Presbyterian, but as no address is there given will anyone knowing of such change in officer, kindly send name, with address, at once to the General Secretary.

In order to learn just what the Senior Missionary Societies of Philadelphia were doing for the Juniors, a card of inquiry was sent each one last Spring and the following answers were received. Some are doing two or more of the things mentioned. These suggestions are passed along with the hope that they may be of service to others.

Most all societies *elect* the superintendent and assistants.

President and Vice President attend at least one meeting each month.

One member is appointed monthly to visit the Juniors and *report* at the following meeting.

Subscribe for the Junior Magazine for the boys and girls.

Subscribe for the Women's Missionary Magazine and the Junior Magazine for the Junior Superintendent.

Have the Juniors take part in the Annual Thank-Offering Service of the Seniors.

Juniors act as messengers for the Seniors.

Create Junior Life Memberships.

Become "honorary" or "contributing" members by paying 50 or 25-cent fees annually.

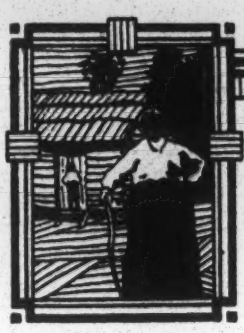
Make children under six years of age members of the Little Light Bearer's Circle by paying 25 cents annually.

President of the Senior Society consults with Junior Superintendent as to materials, etc., for Junior Studies.

Hold a Junior Social annually.

Prepare, or help the Juniors prepare, papers on assigned subjects.

MRS. J. C. REITER,
Jr. Secy. Phila. Presbyterial.



FREEDMEN MISSIONS

MRS. ADA KERR WILSON, Secretary.
1112 South Avenue, Wilkinsburg, Pa.

From almost every one of the twelve stations the report comes that school has commenced with an attendance equal to that of last year. This is encouraging in the face of the war conditions which are prevailing even in the Southland.

Miss Mary Etta Davis, who has been the sewing teacher at Bluestone Mission, Va., for some years, has resigned, and Miss Sara Davis has taken up this work and Miss Nancy Outlaw, of Henderson, N. C., has been elected for Domestic Science work. She is much interested in her department and gives one the assurance that "all is well."

At Riceville, Miss Maria V. Taylor another new teacher gives instruction in both Domestic Science and sewing and reports a class of 30 in her cooking department and 28 in sewing. Biscuits, muffins, pies, vegetables and cake are made—in many cases the children bring the materials used in this work.

The two teachers and matrons at Chase City have been busy this opening month. School opened with an enrollment of 250—with a prospect of a larger number in the near future. All the former teachers excepting one, returned to Thyne Institute and the work has opened up very pleasantly. Miss Cowden has instructed 72 girls in her sewing department and while some new articles have been made, several classes made over sheets and mended table cloths. Miss Esdon has instructed 82 in her cooking classes, and the good things she has taught them to make for every day use, together with the 138 quarts of tomatoes canned, plum butter and catsup put up, indicates that no time has been wasted.

Prairie sends no report this month from the school but a note was received stating that both the new range and laundry stove have been installed in Yourd Hall and are giving satisfactory service.

Mr. Dumas, the farmer, writes they have had the rain of the season, having rained thirty-six hours. They were getting uneasy but it stopped in good time. The crop of velvet beans, corn and okra has been good and his report shows a nice balance to his credit.

Miller's Ferry reports a fine opening and the girls delighted to see the progress of the new building and anxious to see it finished. They are in great need of old clothing, as every thing is so very high and many are in need of clothes. I am sure that there are many societies that will take note of this need and respond with a box or barrel.

We have a new Domestic Science teacher, Miss Rose Black, at Athens, and she has thirty-two in her classes learning to make bread, rolls, corn bread, biscuit, pie, pudding and cake. These meet with a ready sale here and much of the expense of the department is met by these sales.

Mrs. Kate Bates has fifty-one in her sewing classes. Has held mothers' meetings and made 10 calls.

Our three teachers are again at work in Henderson. Miss Fields reports 46 pupils in her sewing classes and Mrs. Tarten 39 in her's. They have done mostly "model work" this month. Miss Warren has instructed 43 in the art of cooking. Miss Christianita has been granted a 3 months leave of absence on account of ill health and Mrs. Cotton and some of the teachers are filling her position while she is away, and Mrs. Cotton writes that the work is not hard because it is in such excellent running order due altogether to Miss Totten's efficient management. Miss Totten is one of the "Young Women's Special"

workers. The Hospital (Jubilee) is keeping up its record of many patients and efficient management. Miss Eva Johnson is getting hold of the work in a most gratifying way.

Miss Francis Gunther is our new teacher at Townsville and is teaching forty-two children sewing. The societies have not forgotten Townsville and its needs. They have received one barrel from W. M. S., Emsworth, Pa., one box from W. M. S., Hanna City, Ill., and while these tide them over for a little time, they will need much more before the winter is over.

I am sure Mrs. Yourd's friends will be delighted to know she was able to make the trip, by auto, from Carnegie to Wilkinsburg a few weeks ago and she is as deeply interested in our work and workers as ever.

Pray for this department and see to it that your society contributes something for the uplift of the black brother.

FIELD SECRETARY NOTES.

Jeanette C. Alter, 2310 Dwight Way, Berkeley, California.

SOME GLEANINGS FROM STATISTICAL REPORT OF 1917.

30062 members (Senior and Y. W.) local missionary societies.

More than 80,000 women in the United Presbyterian Church. How many are identified with our women's work?

Honor List of Societies Measuring up to 90% and Over in Efficiency.

Ben Avon, Pa., W. M. S.	100%
Sterling, Kans., W. M. S.	100%
Grove City, Pa., M. C.	100%
1st, Denver, Colo., W. M. S.	100%
Fort Morgan, Colo., W. M. S.	100%
Conemaugh, Pa., W. M. S.	100%
Marissa, Ill., W. M. S.	100%
1st, Topeka, Kans., W. M. S.	100%
2nd, Topeka, Kans., W. M. S.	100%
2nd, Topeka, Kans., Y. W. M. S.	100%
Long Beach, Cal., W. M. S.	100%
1st, Monmouth, Ill., Y. W. M. S.	100%
2nd, Cincinnati, O., W. M. S.	100%
Fair Haven, Ohio, W. M. S.	100%
Fair Haven, Ohio, Y. W. M. S.	100%
First, Oakland, Cal., W. M. S.	100%
Aspinwall, Pa., W. M. S.	90%
Bellevue, Pa., H. M. C.	90%
West Hebron, N. Y., W. M. S.	98%
Grove City, Pa., K. D. M. S.	90%
Zelenpole, Pa., W. M. S.	90%
Canonsburg, (Gr'nside) Pa.	92%
West Middletown, Pa., Y. W. M. S.	90%
Alliance, Ohio, W. M. S.	90%
4th, Cleveland, Ohio, W. M. S.	95%
S. Youngstown, Ohio, W. M. S.	90%
Clarinda, Iowa, W. M. S.	90%
Loveland, Colo., W. M. S.	98%
1st, Des Moines, Iowa, W. M. S.	95%
1st, Mercer, Pa., Y. W. M. S.	90%
2nd, Wilkinsburg, Pa., Y. W. M. S.	90%
10th, Philadelphia, W. M. S.	90%
Fairhill, Pa., W. M. and A.	90%
Viola, Ill., Y. W. M. S.	90%
Sugar Creek, Ohio, W. M. S.	90%
Huntsville, Ohio, W. M. S.	95%

Butler Presbyterial shows the largest percentage of societies qualifying in efficiency, and fifty-one Presbyterials reported one or more societies along the line, that had a fair showing. Ohio deserves honorable mention.

Societies in 55 Presbyterials contributed to the Isaiah 41:6 Fund. Total amount received for this Fund, $637. 12 Presbyterials were aided in sending general delegates, which, without this timely help, would have had no representation at the Sterling Convention. Don't forget your "little sister" Presbyterials, but give them a helping hand through the Isaiah Fund, and get it in before February.

Read the statistical report carefully. Note cause for encouragement, and thanksgiving in increased contributions and offerings. God is testing our faith and love by asking for larger gifts this year. Are we going to disappoint Him?

AMERICAN INDIAN

MRS. JOHN S. CRAWFORD, Secretary.
95 Trenton Avenue, Wilkinsburg, Pa.

Simnasho. Rev. W. A. Matthews reports:

Number of pastoral visits, 88; preaching services, 3; Sabbath School sessions, 3; average attendance for the three Sabbaths, 39.

On Sabbath, August 19, the Indians had their huckleberry feast. It lasted from about ten in the morning until night.

The Indians have had many councils during the summer. The draft has been at the bottom of it all. Thus far but two of our Simnasho Indians have been called for examination. One failed to pass; the other passed and great was the excitement. Mr. Matthews had to make affidavit to the fact that the man had a wife and two small children depending upon him for support and the man was excused.

The Indians are busy threshing. It will not be a big job as the crops have been a great failure this year and we fear many of our Indians will know what real want is before spring.

Mr. Matthews writes that he will use the slack season to finish the shingling and install the bath tub, etc. The heat during the summer has been intense and the dry weather continues. The dust is fearful; we come in after some of our trips simply filled with dust—internally as well as externally.

There has been considerable sickness during the month but no deaths; visited one sick Indian twice last week, she lives twelve miles from the mission.

Tama. Rev. R. G. Smith reports:

Number of pastoral visits, 102; time spent in camp, 150 hours; number of families on reservation, 62; number of members added to church roll, 2; preaching services, 8; prayer meetings, 4; Sabbath School sessions, 8; Junior meetings, 2.

Mr. Smith writes that the repairs are under headway. The men are working on the new furnace and the road (Lincoln Highway) in front of mission is to be widened; the County has granted $100 damages and will bear expense of moving fence but will not pay for new material.

The work is beginning to pick up and the Junior work has started out well.

The Sanatorium work is changed to Tuesday instead of Friday.

Two of our Christian Indians, Mary Jefferson and Wm. Powsheik, were married at the mission.

Warm Spring. Rev. H. T. Jackson reports:

Number of pastoral visits, 65; time spent in camp, 70 hours; ministrations in camp on account of sickness, 14; preaching services, 4; missionary meeting, 1; offerings of congregation, $6.00; missionary society, $1.99.

Mr. Jackson writes it is difficult to find any one at home these days. Mrs. Jackson and myself made a trip over beyond the Sic-se-qua chapel, a journey of more than twenty-six miles, and the road seems more stony and rough each time, and found only one family at home.

I have mentioned a few of the repairs granted; many, many more are needed to make our missionaries comfortable. Will you not help?

LITERATURE

MISS ELIZABETH MILLIGAN, Secretary.
904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS AND HELPS, 1917-1918.

Foreign—Senior.

An African Trail. Board, 57c.; paper, 35c.

How to Use "An African Trail," 10c.; postage, 2c.

Foreign—Junior.

African Adventurers, 30c.

Teacher's Guide for "African Adventurers," 5c.; postage, 1c.

Home—Senior.

Missionary Milestones. Cloth, 57c.; paper, 35 cents.

Teacher's Supplement for "Missionary Milestones," 5 cents.

Home—Junior.

Bearers of the Torch, 30 cents.

Teacher's Manual for "Bearers of the Torch," 10 cents.

Prayer Cycles for 1918 will be ready the first of January, 10c. each; $1.00 per dozen. Send in orders now.

Bamba, 10c.

Our Sisters in Egypt, 13c.

First Fruits From Frenchburg, 10c.

Junior Manual, 25c.

Junior Pageants—

Mite Box Convention (with song), 5c.

Children of the Kingdom, 10c.

Voices of the Children, 10c.

Curious Cradles From Many Lands, 10c.

The Junior's Dream, 5c.

Senior Pageants—

Pros and Cons of Foreign Missions, 3c. each; 30c. per dozen.

Through the Open Door, 5c. each; 25c. per dozen.

If They Only Knew, 5c. each; 6 for 25c.

Junior Pins, 35c. each; $3.50 per dozen.

Envelopes for Women's Young Women's, and Junior Societies, 25c. for one hundred.

Costumes for rent: India, Egypt, Sudan, and North American Indians. 50c. per set of three costumes; 25c. for single costume. Express extra. Costumes to be returned in three days.

Literature should be prepaid. Otherwise postage will be added. Postage should always accompany a request for *free literature or for single leaflets.*

Please write your address clearly on the paper with your order. An order is now being held in the office because *no address was given.*

OUTLINED PROGRAMS FOR THE STUDY OF MISSIONS WILL BE READY FOR MAILING NOVEMBER 1st.

Price, per 100, $1.80. With 20c. Extra for Postage.
Price, per 50, $1.25. With 10c. Extra for Postage.
Price, per 25, $0.75. With 5c. Extra for Postage.

Make Orders Payable to

WOMEN'S MISSIONARY MAGAZINE, - - - XENIA, OHIO.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Mrs. J. H. Maxwell, Recording Secretary 216 Watsonia Blvd., N. S., Pittsburgh, Pa.

The regular meeting of the Board was held on Tuesday, September 18, 1917, at the close of a very interesting prayer meeting.

The minutes of previous meeting were read and approved. In accordance with the action at the previous meeting, the Board proceeded to the order of the day, which was the election of a Convention Secretary to succeed Mrs. J. T. Logue, resigned. The election resulting in Miss Lillian Robertson, of Spokane, Wash., being elected Secretary for the coming year.

The Treasurer's report showed receipts to be $3655.15; disbursements, $11729.75.

Receipts included $100.00 annuity for Miss Emma Elliott; $1500.00 from Mrs. Mary J. and Miss Sarah M. Biddle, annuity bond, and $25.00 to furnish a bed in Tanta Hospital by Mrs. Maigh M. Bryce in memory of Miss Elizabeth B. Reid, who at one time served as nurse at Tanta; also $25.00 for a memorial to Isabella Blair from Maria Blair.

The Freedmen's Secretary reported having received letters from Mr. Cotton, Mr. Bonner and Mr. Dumas.

The Home Secretary reported Miss Anna Parr had begun her work at the Quincy Avenue Mission.

Mrs. Alter reported having held thirteen meetings.

Dr. Weidler reports work on building at Frenchburg is progressing. Three classes for pupils preparing for college were held during the summer.

The Indian Secretary reported having received reports from the different Indian stations.

This being the season of berry picking the attendance at meetings is small.

The Foreign Secretary reported Miss Mary Thompson, a missionary-elect, has been compelled to postpone her sailing for one year on account of her health.

Miss Sadie Thompson, of Egypt, arrived at her home in Youngstown, Ohio, September 1, 1917.

Letters were read from Dr. Giffen and Mr. M. Cuthbertson.

The Parsonage Secretary reported Arkansas City, Mo., congregation had paid its loan in full.

The Secretary was authorized to have printed 200 copies of Revised Booklets on "Historical Sketch of Parsonage Work."

The Young Women's Secretary reported one new society organized during the month, at Salinas, Calif., with sixteen members.

The Thank-Offering Secretary reported a big demand for Thank-Offering envelopes, which is encouraging for a good Thank-Offering.

The Statistical Secretary reported the statistical reports are ready for distribution.

MRS. D. J. BROWN,
Recording Secy., pro tem.

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Minutes of the Women's Board for October 2nd, 1917.

After the adjournment of the Tuesday morning prayer meeting, the Board met in regular session with Mrs. J. D. Sands in the chair.

The minutes of previous meeting were adopted as corrected.

A letter was received from Miss Lillian Robertson, of Spokane, Wash., who had been elected by the Board to fill the vacancy caused by the resignation of Mrs. J. T. Logue, the Secretary of the W. G. M. S. Convention, signifying her willingness to accept the position. Miss Robertson needs no introduction to our women as she was the very able president of the 1916 Convention.

Sorrow was expressed by every member of the Board on learning of the very sudden death of Dr. R. A. Elliott, husband of our last president of the W. G. M. S. Convention.

Treasurer reported, total receipts for September, $8877.35; disbursements, $15198.92. Report adopted as read.

A letter from Miss Weir, of Knoxville,

who has suffered so long, states that she has not been able to leave her bed since the middle of last May, but is so thankful that she is still able to read the Bible and pray.

Home Secretary reports having received two requests for information in regard to steps to be taken in order to secure a city missionary.

Letters were received from Rev. Baird, of Butler, Pa., Dr. Hutchinson, of the Home Board and from Dr. Weidler, of Frenchburg. The latter states that the school opened with an enrollment of 230, with 65 students in the new dormitory. The new electric plant is now in full operation and every one is delighted with it.

Miss Bertha Houston, of our Frenchburg School, who has been at Columbia Hospital is recovering nicely.

The Thank-Offering Secretary reported bills for Thank-Offering supplies to the amount of $70.43.

The release of the Chester, W. Va., parsonage loan was ordered made.

Foreign Secretary reports having received letters from Misses Spencer, Hill, Ferrier, Chalmers, and Martin.

The Board authorized Mr. Bell of the Egyptian Mission to pay $1000 to the Mary Herron Rest Home out of balance in his hand which the Board has to its credit, also the treasurer was authorized to send $2000 for work on Tanta Hospital, and $12500 for new site for Girls' Boarding School at Tanta, Egypt.

Indian Secretary received good reports from all stations.

Freedmen Secretary hears from all stations.

Miller's Ferry has 80 boarders, with a great need for old clothing.

Athens reports largest enrollment they ever had.

Bluestone asks for prayer for all the departments.

Henderson Hospital reports having 14 patients.

Townsville reports school had a good opening.

Adjourned to meet October 16, 1917.

MRS. J. H. MAXWELL,
Recording Secretary.

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LIFE ANNUITY BONDS.

The Sterling Convention of the Women's General Missionary Society instructed its Board to issue four classes of Life Annuity Bonds, viz:

Class 1. When the annuitant is under forty years of age, pays 4½%.

Class 2. Where the annuitant is between forty and fifty years of age, pays 5%.

Class 3. Where the annuitant is between fifty and seventy-five years of age, pays 6%.

Class 4. Where the annuitant is seventy-five and over, pays 7%.

Annuitants may designate the principal of the bonds for the use of any department of the work of the Women's General Missionary Society they prefer.

Church women should buy bonds that will support the work of the women for women after the annuitant has gone to her reward. For further information address Mrs. H. C. Campbell, 6410 Beacon St., Pittsburgh, Pa.

STUDY FOR THE MONTH.

INDIA.

After Sixty Years.

"Not unto us, O Lord, not unto us, but unto thy name give glory."

Bible Reading—Isaiah 40:21-31.

Roll Call—Current Events from the Field.

Topics for Study—

A short history of the India Mission by Stations, taking note of the personnel of the Mission—the Workers rather than the Work.

1. Gujranwala.
3. Gurdaspur.
4. Zarfarwal.
5. Jhelum.
6. Pasrur.
7. Pathankot.
8. Rawalpindi.
9. Khangah Dogran.
10. Lyallpur.
11. Sargodha.
12. Sangla Hill.

EDITOR'S NOTE:—In 1915 we tried to give you some idea of the Church of Christ in the Punjab, its firm foundations, its beauty, and its growth. This year we want to give you a little idea of the builders at work on the scaffolding. Please do not loose sight of the main idea—**the Church.** We want you still to keep the perfection of outline, and beauty of grace and proportion in your mind's ey. We want you to give ever the first place to the main object; but as we told you the Church is in process of building—we do not see yet the completed building—it is prophecy, more than fulfillment. Therefore, at present the builders and the scaffolding bear somewhat of an important part and are worthy of consideration, though we all look forward to the time when there will be no need for the scaffolding; the building completed will stand forth in its beauty, and the scaffolding having done its part, will be consigned to oblivion.—Mrs. E. L. Porter, Rawalpindi, India.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon .....Rev. H. T. Jackson
Simnasho, Oregon .....Rev. W. A. Matthews
Tama, Iowa .....Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Mrs. Josephine Pasquerella, (Italian), Pittsburgh, Pa.
Miss Harriet Romig, Rankin Districts, (Italian), Wilmerding, Pa.
Miss Elizabeth Reynolds, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heazlet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, St. Joseph, Mo.
Miss Elizabeth McMillan, Sears Mission, Rock Island, Illinois.
Miss Edith Warnock, San Antonio, Texas.
Miss Aulora McIntyre, Gary, Ind.
Miss Irma G. Allen, Fresno, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Miss Elizabeth Eakin, (Italian), Butler, Pa.
Miss Anna C. Parr, Quincy Mission, Pittsburgh, Kans.
Miss Theressa Lippert, Oakland, Cal.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.
Miss Violet Maltby, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

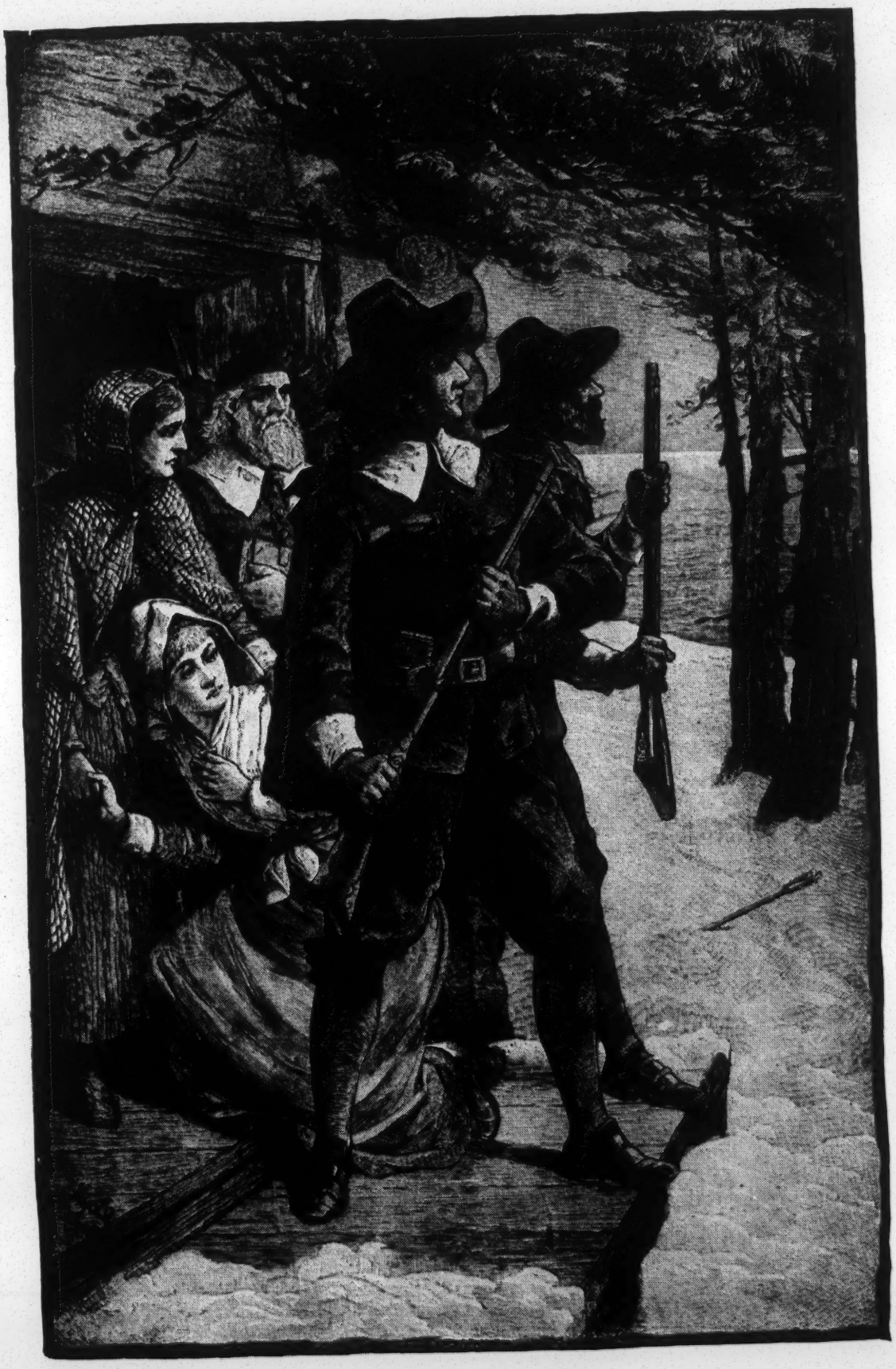
DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Prof. P. S. Jones.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

DAVID LIVINGSTONE AND HIS FRIENDS.



A PURITAN CHRISTMAS.